

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LI Dr. A. H. Strickler
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Poetry.

BE STRONG, O HEART.

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summits of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungering heart to feed,
Each saddened heart to cheer;
And where stern justice stands aloof,
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven,
Than all mere dogmas and mere creeds
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours,
Rich, radiant days abide.
Like hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear.
God doeth all things best.

—Selected.

Communications.

For The Messenger.

THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

The Inter Seminary Missionary Alliance held its fourth annual convention at Hartford, Conn., Oct. 25th to 28th.

Immediately on entering the Grand Central depot in New York, we noticed that there was something more than usual drawing the young, would-be theologues together from the different institutions of learning scattered all over this beautiful Christian land of ours. On inquiry, however, we learned that they were delegates to the missionary alliance; which could almost be learned from the genial and cordial spirit which they manifested towards each other. Though they were mostly strangers to each other, they showed by their actions that they were one in Christ, in heart and soul, and as such, could not remain strangers long. But this was only a foreshadowing of the grand and noble work which was to be realized in the convention which followed. Think of nearly four hundred of America's youths, representing the best talent from every quarter of our land; men consecrated to the cause of God, assembled together in prayer, for the promotion of Christ's kingdom. But we cannot enter into details, as it is our lot only to give an outline of the proceedings.

On our arrival we were met by the committee men of Hartford Seminary and escorted to the Center Congregational church, where all the business meetings were held. After a short informal reception, Mr. Janvier of Princeton called the convention to order at 3 P. M., and conducted a season of prayer and thanksgiving. After reading part of the second chapter of Acts, prayers were offered, invoking the presence of the Spirit in all the proceedings of the convention. Thirty minutes having been spent thus, Mr. Lane of Hartford took the chair and called the first business meeting

of the session. Mr. Spaulding of Yale was elected President of this session, and Messrs. J. Wadsworth of Drew, N. J., A. N. Hitchcock of Union Park, Chicago, T. E. Inglis of Princeton, N. J., for regular Secretaries. Mr. Fristoe of Crozier, and Mr. Schwartz of Gettysburg were appointed a Committee on Enrollment.

The roll of the seminaries now being called it was found that the following twenty-seven seminaries were represented: Chicago Baptist, Crozier, Hamilton, Newton, Rochester, Andover, Bangor, Chicago, Oberlin, Yale, Toronto Baptist, Virginia, Gettysburg, Boston, Drew, Auburn, Knox, Lane, Northwestern, Princeton, Union, Western, Allegheny, Xenia, New Brunswick, Lancaster, Hartford.

The report of invitations for the entertainment of the next convention was then read, and Princeton being recommended by the committee, was unanimously adopted as the place of next meeting.

The meeting now closed, and the delegates sought their homes for entertainment among the hospitable people of Hartford, well pleased with the opening session.

At half past seven in the evening the Center church was filled with delegates and other people interested in missions, as well as those desirous of hearing the addresses announced for the evening. The address of welcome was made by Professor Pratt, D. D., of Hartford, who gave the delegates a very cordial greeting, and assured them that they need look for nothing short of the very best treatment the good people of Hartford could furnish. He spoke especially of the object which had brought them together, the historical results of former meetings, and the impetus which they had given to the cause of missions.

After singing a hymn the audience was ready to listen to the second address of the evening, which, by the way, was a most excellent one, by J. F. Behrends, D. D., of Brooklyn. The subject of this address was "The Principle of Christian Missions." Dr. Behrends dwelt at length on the principle of "Love" as the great factor in missions. He said, "Love rises with the scale of the object loved." "Man loves man who is created in the image of God Himself; this love is divine and there can be no purer, higher love than that which prompts our Christian missions." This address closed with an earnest appeal to young men to follow close in their Master's footsteps.

The second day's session was opened with devotional exercises, as they all were; after which was read the first essay on, "Lessons from the History of Missions," by Mr. Goodrich of Yale. Mr. Goodrich sketched the advance of Christianity with some detail, and in a way to suggest a very hopeful view of its spread in all lands, and with a suggestion of the importance of the present age. He closed by saying if the progress of Christianity for the past one hundred years could be maintained, the whole world would be brought to Christianity before the year 2000. After considerable discussion on this paper, the second paper of the day was presented by Mr. Smith of Toronto, Canada, on "Moravian Missions." The paper was full of information, much of which was new to the audience, and was heard with much attention. This also was followed by prolonged discussion after which the morning session closed.

After the devotional exercises of the afternoon session, Rev. Cunningham of India, spoke of the needs of that country. Mr. Cunningham is a returned missionary who went from near Hartford to a part of India where he was the only missionary in the midst of 2,000,000 people. He told us of the various kinds of knowledge necessary to do effectual mission work there.

Mr. Bunker of Chicago then read a paper on the "Departments of Foreign Missionary Labor and their Requirements," in which he laid much stress on the value of the work to be done by women. Also the need of organizing and executive ability, and power of leadership. In the discussion which followed, Mr. Bland of Chicago, enlarged on the need of money for the successful prosecution of missionary work, and compared the \$2,000,000 paid

every year in New York to Foreign Missions with the \$25,000,000 spent for kid gloves.

At this point, the chairman introduced the Rev. Marsh of Bulgaria, who has only been in this country three weeks. Mr. Marsh spoke of the needs of Bulgaria. He was followed by Mr. Davidson, who has started on his return to Japan. Mr. Davidson spoke in a most lively and interesting manner, and though his time was extended, we all felt sorry when it was announced that the hour for the exercises to close had come. Rarely has a speech of the same length contained so much valuable and interesting information.

The evening session was held in the First Baptist church, and was mainly occupied by an address from Richard Newton, D. D., of Philadelphia, on "Paul the Model Missionary." This was another admirable address, and was listened to with the utmost earnestness. The speaker brought out very forcibly the earnestness of St. Paul, in his labors among the Greeks and the Barbarians. The speaker said, "Let young men who are seeking to do God's will, go as Paul did before God, in the spirit which prompted him, saying, 'Lord, what wilt thou have me to do.'" "So that as much as is in you, you may save them that are at Rome also." This address was followed by a season of prayer, and the exercises of the day closed.

Owing to the amount of work that was to be done on Saturday, it was announced in the morning that the addresses would be limited to thirty minutes. The first paper of the day on "Needs and Methods of Western Frontier Work," was read by Mr. Duffy of Hamilton. This paper we regarded as one of the best; it called forth quite a spirited discussion, three and four men standing at a time, ready to speak, but want of time soon ended the debate. Rev. Eccles, D. D., was then introduced, who for the first time in forty five years returns to his native home from beyond the Rocky mountains, where he went as a missionary in 1838. Dr. Eccles was associated with the noble Dr. Marcus Whitman, who died a martyr's death on the Pacific coast.

Following this, Mr. Stahler of Gettysburg, read the final essay of the convention, on "How to Arouse and Maintain Missionary Interest in the Churches." This paper was an excellent one, and on the whole, probably the best one read. Mr. Stahler presented his subject in a very clear and attractive style. A general discussion followed which consumed the remainder of the forenoon.

At the afternoon session, Mr. Ober, a delegate appointed by the International Y. M. C. A., to confer with the convention made some remarks concerning the relation existing between the Y. M. C. A. work and that of the Missionary Alliance. Following him, Dr. Bliss of Constantinople spoke of the work there.

The Committee on Overtures then made the following nominations for the ensuing year: Convention Committee for 1883-4, R. D. Harlan, Chairman, Princeton, J. McG. Foster, Andover, F. N. Jewett, Rochester, R. A. George, Allegheny, Julian Wadsworth, Drew, C. S. Lane, ex-officio, Hartford. Correspondence and Publication Committee for 1883-84, H. D. B. Mulford, Chairman, New Brunswick, W. H. Cline, Baptist Seminary, Toronto, A. C. McGiffert, Union, C. R. Ferner, Lancaster, D. W. Dubois, Chicago. This closed the business session.

On Saturday evening we were addressed by Dr. Hodge of Princeton, in the Asylum street M. E. church, on "The Call to Foreign Missions." Dr. Hodge urged that the question must be decided now. A refusal to decide is the same as a negative answer. On Sunday morning, the delegates attended the different churches of the city, some filling pulpits for others. At 3:30 Dr. Townsend of Boston, addressed us in the First Presbyterian church, on "Old Testament Types of Orthodoxy and Liberalism, Micah and Jeremia." This was a very polished and philosophical discourse and contained much practical information.

The closing address of the four days convention was delivered by Dr. Gordon

of Boston, theme, "Preparation for Service." Immediately after this address a consecration service was held, at which Dr. Gordon again spoke at some length of the presence of the Holy Spirit.

Thus closed the convention which will be a theme for sweet meditation to all those who had the privilege of attending and realizing the unmistakable presence of God's Spirit in our midst.

C. R. FERNER.

Lancaster, Pa., Nov. 3d, 1883.

For the Messenger.

PRACTICABILITY OF THE PLAN.

If it should turn out that we are aiming too high, or not just in the right direction, in our suggestion relative to an endowment of a theological professorship by the Potomac Synod, in Catawba College, North Carolina, we feel sure that a few words on the general subject cannot be amiss in any event. Moreover, what at first view may strike us unfavorable, or as being impracticable, often proves, on closer examination, to be quite the contrary. A year will intervene before the Synod meets again and the most that can be done in the meantime is to stimulate thought on the subject. And now, when the meeting of the Synod, and what was there seen and heard, relative to the wants and prospects of the Church in the South, is yet fresh in our minds, it would seem, is the auspicious time to speak of such things as pertain to its advancement there.

Admitting that such action on the part of the Synod as that referred to, would be of the most effectual and far-reaching assistance in the developing and cultivating of the spiritual and material resources of the Church in those parts, is the Synod, with its other educational and missionary enterprises, in the remotest degree, in a condition to undertake any such mark? We will speak of its ability and of the agencies usually employed to secure the money needed for its general operations, in this communication, and reserve remarks in regard to the mind necessary to compass certain ends for another, by way of answering the question just propounded.

The test question as to the feasibility of any measure usually turns on the financial point. If there is a proper balance or equipoise here, all is well. There can be no question as to the ability of the Synod to endow such a professorship. There are individual members, and congregations, and charges, and Classes, who could do it. How to make available its vast resources is the difficult question. But is it useless or foolish to raise it occasionally, or even frequently, because it is difficult?

It has been customary to appoint agents whenever any special object was to be provided for; whilst for the regular and constant wants of the Church, apportionments have been relied upon. Each of these means has advantages. In case it would be deemed necessary to secure a comparatively large amount of funds again, as in the matter now under consideration, we would submit whether it would not be wise or worth while to make the effort to combine in a modified form, the two agencies referred to. If the Synod were to apportion the specific amount desired among the different Classes, and appoint some one or more person or persons to have the general supervision of the matter; and if each Classis would apportion its amount among its charges and institute a like supervision over the work within its bounds, without necessitating, in either case, the vacating of a charge by the pastors so superintending, as is also not done for instance, by ministers serving on Boards—in this way, it seems to us, the resources of the Synod would be most easily and effectually reached.

As stated, by this plan both the other methods would be employed only in a modified form. In the matter of apportionment it would be necessary to exercise great care in canvassing the respective abilities of the different Classes, and especially to secure the full and hearty consent and co-operation of their several representatives. Room should be left furthermore, for alteration and revision at subsequent meetings of the Synod, without necessarily

carrying with it the thought of failure. Anything like an iron rule should be avoided. The spirit rather than the form of the principle should be regarded. This ought also to be the case in its application to the membership. The aim should be only to reach a limited number in each charge of such as are best able to contribute. A reasonable option should also be given as regards the time of payment of at least the principal of the obligations given so as to burden the donor as little as possible. An elastic and flexible, and yet a definite and reliable system of apportionment could undoubtedly be devised for such a special purpose.

A similar modification of the agent plan would necessarily be involved in the scheme just mentioned, and yet it would not of necessity be entirely superseded. On the contrary the success of the undertaking would depend largely upon the Synodical and Classical superintendents, whilst yet a large share of responsibility would also rest upon pastors and elders and Classes. There would be a wholesome distribution of responsibility, and a thorough co-operation necessitated and secured—a thing so much to be desired, and that is nearly always essential to success.

A. C. G.

Keedysville, Md., Nov. 1st, 1883.

For The Messenger.

REPORT ON THE STATE OF RELIGION—SYNOD OF THE POTOMAC.

To the Reverend Synod of the Potomac:—The committee on the State of Religion and Morals, respectfully submit the following report:

First of all, thanksgiving and praise are due unto the glorious and ever blessed Trinity, Father, Son and Holy Ghost, for continued care and favor vouchsafed to us, and to that portion of our Lord's vineyard committed to our charge.

From the reports of the various Classes, which have been referred to us, we find that the general progress of the Church, through the past year, has been encouraging and such as should awaken our gratitude and thanksgiving. In all departments of church-work there has been advancement. Our membership has increased in number. This increase is the manifestation and fruit of the healthful action of that Spirit of life which must ever and steadily work in the Church, and upon the world, and by which only can the kingdoms of this world be eventually subdued, and become the kingdoms of our Lord, and of His Christ.

An increased attendance upon the preaching of the Word and upon the administration of the Holy Sacraments is reported; and also an increased consciousness on the part of the membership that the Gospel truly and faithfully preached by a divinely constituted ministry in the Church, is the power of God unto salvation, and that the Holy Sacraments are divinely constituted bearers, in a supernatural way, of real grace actually received by believers through the power of the Holy Ghost; this consciousness exhibiting itself in the form of increased faith and Christian liberality, zeal, and devotion.

In Christian beneficence all the Classes report progress. The contributions for general church purposes, during the Synodical year just closed, are quite in excess of those made the year previous. This is encouraging, and betokens the pleasing fact that the grace of giving unto the Lord is on increase among our people. They are beginning to realize the truth of the Master's declaration, that "It is more blessed to give than to receive." But still we are by no means up to the measure of our ability in this department of Christian activity. Our people possess the means, and when they once come to fully realize the privileges and responsibilities resting upon them, the Church will have ample means to carry forward its various benevolent enterprises. We must, therefore, continue to impress it upon the minds and hearts of the people, that it is a privilege to give of their substance to the Lord, and that they should regard it as an appropriate part of Christian worship.

We find from the various reports, that

the instruction of the young in the doctrines and duties of our holy religion has been faithfully attended to during the year. One report says: "Catechisation of the young is in many cases gratefully and helpfully promoted by parents, thus aiding the pastors to feed the lambs of Christ's flock. The result of this faithful catechisation has shown itself in an enlarged number of admissions into full communion with the Church by the solemn rite of confirmation. We are and always have been a catechetical Church, holding and encouraging an educational religion, in which the child is brought into the Church by holy baptism, and then through faithful nurture in the Christian family and in the catechetical class grows more and more in the grace and life of Christ, in order that, in its own consciousness and life, it may bring forth the fruits of the Spirit.

It is gratifying to learn, through the Classical reports, that increased interest and activity is being manifested in the Sunday-schools. This has shown itself, not only in an increase of schools, but also in an enlarged and better attendance on the part of scholars and teachers. Our Sunday-schools are generally under the immediate supervision and control of pastors and consistories. This is right and proper. Only as the Sunday-school stands in the bosom of the Church, and not independent of it, can it properly accomplish the end designed. It is not intended to supersede, or take the place of instruction in the Christian home or the catechetical class. It fulfills its legitimate mission only when carried forward as a *help* to parents and pastors in bringing the baptized of Christ's fold to a realization of the fact, that they are not their own, but belong unto their faithful Saviour Jesus Christ, with body and soul, both in life and in death.

The work of missions is engaging the attention of all our Classes, to a degree that it has never done before. Christianity is missionary in life and spirit, and it is gratifying to know that we are realizing more and more the solemn and perpetual obligation, under which we are placed, to fulfill the great commission of the Master: "Go ye into the world and preach the gospel to every creature." We are sadly in want of pious young men to enter the ranks of the ministry just at this time. The Church is enlarging her borders—new and important mission points are being taken up—new charges organized—large and unwieldy charges are being divided; all this calls for an increased number of pastors. But where are they? The few in our institutions of learning now preparing for the ministry, are inadequate to the demand. It behooves us as pastors and elders to seek out pious young men, who may be induced to prepare themselves for the gospel ministry, so that our Zion suffer not for the want of earnest and efficient pastors. During the Synodical year just closed, three of our ministerial brethren have ceased from their earthly labors, and have entered into rest. One of them, Rev. Henry Miller, an aged father, had borne the heat and burdens of the day. The other two, Revs. David M. Whitmore and Anderson J. Whitmore, were called to quit their labors in the morning of their ministry, and in the midst of increasing usefulness. Suitable notice has already been taken of the death of these brethren, by the Committee on Ministerial Necrology, and it only remains for us to add the solemn injunction of our Lord, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Let us who remain, "follow their faith, that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious redemption of the last day."

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Amen."

Respectfully submitted,
N. H. SKYLES, Chairman.

Statistical Summary:—Classes, 10; Ministers, 136; Congregations, 279; Members, 29,071; Members Unconfirmed, 19,128; Infant Baptisms, 1,852; Adult Baptisms, 229; Confirmed, 1,405; Received on Certificate, 663; Communicated, 24,325; Dismissed, 453; Excommunicated, 9; Names Erased, 139; Deaths, 728; Sunday-schools, 229; Sunday-school Scholars, 18,413; Students for the Ministry, 23; Benevolent Contributions, \$17,354.69; Congregational Purposes, \$112,206.94.

STATED CLERK.

Trust him little who praises all, him less who censures all, and him least who is indifferent about all.—*Luther.*

Family Reading.

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June rose's blowing,
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;

Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring;
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;

Though from its pulses a faint misereere
Beats to thy soul the sad presage of fate,
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear! and in silence thy future await.

So the wild wind strews its perfumed carcases,
Evil and thankless the desert it blesses,
Blister the wave that its soft pinion presses,
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes,
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover.

What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking.
Soon, heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that He gave.

—Rose Terry Cooke.

THE LITTLES ARE THE LARGER.

It is not merely that the littles have their place and part in making up the larger; everybody admits that: but it is that, in a sense, the littles are in themselves the larger; not everybody recognizes that as a truth.

It is the thin edge of the blade that does the cutting. Not in the massive hilt, but in the attenuated point, of the dagger, lies the danger of the weapon. Old soldiers have no such fear of heavy artillery, as of light infantry. They do not dread the ponderous round shot, or the shrieking Parrott shell as they do the hissing bullet that pierces the air and the tissues of life like a flying needle. It is said that the cost of the fences in America is greater in the aggregate than the cost of the buildings. It is certainly the case that the smaller items exceed in amount the larger ones in every man's cash account. And when it comes to the troubles and worries of life, who will say that it is the great things rather than the little ones which make up his daily burden, and that cost him his keenest heart-pangs?

All great discoveries are made through observing the little things rather than the larger ones. It is the man who watches the swinging lamp, or the falling apple, or the flying kite, or the twitching muscles of the frog, or the convulsive lifting of the kettle cover, or who pores in study over the lenses of the microscope, who brings to light new forces in nature, and new helps to toil, and to power, and to health. More has been learned concerning the material universe beyond our globe, by the examination of the single rays of light from the distant orbs, under the scrutiny of the spectroscopic, than by all the survey of the vast orbs themselves in the limitless sweep of the telescope. And the great scholar in any sphere always shows his greatness rather in his new uplifting of an overlooked little in his realm of research, than in setting in a new light the great truths which even an untrained eye could see, and an unskilled mind could recognize the meaning of.

Many a man who could nerve himself up to bear the amputation of a limb, or who could move forward unflinchingly in to the thick of battle, shrinks like a child from the thought of having a tooth pulled, or an inflamed finger lanced. The very smallness of the demand for courage stands as a barrier to heroism. As there are poisons which kill surely in small doses, but which work their own cure in larger portions, so there are many trials and causes of suffering which are overpowering and deadly in proportion to their seeming insignificance. Those who could bear great griefs courageously, and who could grandly meet great emergencies, are powerless in the presence of discomforts and annoyances which are large enough to be a reality, but too small to create a demand on all the energies of mind and heart. And so as in many another sphere the little troubles prove to such sufferers the larger ones.

And because the littles are the larger, it behooves us to look well to the littles in our dealings with others, and in our being and doing before God. It is by our littles that we have power for good or for ill among our fellows; it is by our littles that

our character is both shaped and shown; and it is by our littles that we are finally and fairly judged of God.

It is by the little word or deed of loving kindness and loving sympathy that we make other hearts glad, and that we win the love and gratitude of others. And it is by the little word of thoughtless or deliberate unkindness or severity that we give pain to others, and that we leave sad or bitter memories of our unlovely course in the minds of those whose love and respect we might have won and held. It is often true that—

"A clouded face
Strikes deeper than an angry blow."

It requires constant watchfulness to guard our littles in speech and conduct. It is harder to be always right in little things. It is easier to show littleness in the doing or the attempting of great things than it is to show greatness in the doing or attempting of little things. But both these things are possible; and both of them are sure to be recognized, and to have their potency, whenever and wherever they are manifested.

We judge our fellows, we are judged of others, and God judges us, by little things rather than by those that are obviously great things. It is the unconscious, the instinctive, and the impulsive word and act of those whom we observe, rather than their more deliberate and formal expressions of self, by which we shape our estimate of them. And in the same way we are judged by the world about us. It is more important for us, in fact, to have a care to our course in the minor affairs of every-day life than in the greater matters and on the chief occasions, when everybody knows that we are on our guard and at our best.

When the Lord chose men for Gideon's army he judged them by the way in which they performed so simple an act as drinking from a spring. In our Lord's parable it was the man who had taken care of one pound faithfully to whom his master gave the rule of ten cities. God is judging every one of us just now by the manner in which we do our simplest tasks. And His rule of judging is of universal application: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much."—*S. S. Times.*

THE FLY ON THE CATHEDRAL PILLAR.

There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence as he saw, in St. Paul's cathedral, a fly moving on one of the pillars. "It requires," he says, "some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stores of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices." That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path in which we have to grope our way in doubt and fear may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch! —*Dean Stanley.*

LUTHER RELICS.

"The Cradle of the Reformation" at Wittenberg.

The "Castle Church," says the London *Daily News*, which is called "the Cradle of the Reformation," was erected in 1499, but the original building exists no more. In 1760, during the Seven Years' War, Wittenberg was besieged by the Austrians, and during a bombardment the church and a large part of the city were destroyed by fire. In 1770 the present building was erected on the old walls by order of Frederick the Great. The old wooden doors, destroyed in 1760, on which Luther had nailed the theses, were replaced in 1857 by Frederick William IV by double bronze doors, ten feet high; bearing in Gothic characters the original Latin text of the ninety-five theses. In the interior of the church the most interesting object is naturally the bronze slab marking the Reformer's grave. It lies on the southern side of the middle aisle, and bears the following inscription—plain and simple as the Reformer's life:—"Martin Luteri, S. Theologiae D. corpus h. l. s. e. qui an. Christi MDXLVI, xii. Cal. Martii Eyslebi in patria s. m. o. c. v. anr. LXIII, m. II, d. X."

It is certainly a noticeable fact that this inscription does not coincide with the usually accepted date of Luther's birth. If he really lived sixty-three years two months and ten days, as stated on the slab, he must have been born on December 8, 1482, as he died, beyond doubt, on February 18, 1546. There has always been some uncertainty as to Luther's birthday, even his parents not being quite certain, as mentioned by Melancthon. The now generally accepted date of November 10, 1483,

is based on a statement by Luther's brother Jacob.

The old Augustine monastery, in which Luther passed so many years of his life, even after renouncing his monkdom, stands in the Collegienstrasse, and was erected over 500 years ago. The Luther-house, which forms part of the ancient building, is reached by crossing the court. It was presented to the Reformer in 1526 by the Elector John, and has been restored lately. Its front is decorated with Luther's portrait, and the inscription, "Hien lebte und wirkte Dr. Martin Luther, 1508, bis 46." The sandstone doorway, which was a present from his wife Catherine in 1540, bears on the right Luther's escutcheon and on the left his bust with the circumscription, "Etatis sue 57. In silentio et spe erit fortitudo vestra." The chief point of interest in the house, which now forms a Luther museum, is the Reformer's study and day-room.

In a small antechamber some interesting relics are preserved in glass cases:—Luther's beer goblet of boxwood, hand embroidered by Frau Catherine, and the fragments of drinking glass, thrown down and broken by Peter the Great during his visit to Wittenberg on being refused its possession. The great Czar also commemorated his presence by writing his name with chalk on the door, and this imperial autograph has been preserved for two centuries by being covered with glass. Luther's study remains unchanged in its original condition; the huge stove of colored tiles, built after Luther's own design, the great sliding table, the window benches, the carved ceiling, all remain as if the proprietor had only just stepped out. Other rooms in the house contain a great number of Luther relics:—his betrothal and wedding rings, the excellent portrait by the elder Cranach, the first specimens of Luther's Bible in parts, printed by Luft, at Wittenberg, medals and pamphlets of the Reformation, etc. Unfortunately, this interesting collection remains without a descriptive catalogue.

THE COST OF A LOAF OF BREAD.

Mr. Edward Atkinson, of Boston, the eminent statistician, has sent to the Senate Committee on Labor and Education a very elaborate calculation showing the cost of a loaf of bread made at the East from the grain grown on the fields of Iowa or Dakota, and how the cost is distributed. This history of the cost of a loaf of bread is a very interesting and ingenious one, and at the same time very simple. Of the value of 100 barrels of flour, \$300 goes to the Dakota farmer, the freight to Boston will be \$197.50; the barrels will cost \$45, the grinding \$50, and the commissions and cartage \$30, making the total cost of the hundred barrels of flour \$682.20 when the flour reaches Boston. The baker then takes the hundred barrels of flour and adds \$210 worth of oven-heat and yeast and \$200 worth of labor, so that when the flour goes into the shop for sale in the shape of 3,000 loaves of bread it has cost \$1,092.50—an equivalent of 3½ cents a pound. For this bread the baker or the retail dealer gets 7 cents a pound; that is to say the baker and grocer in Boston get about one-half of the money paid for a barrel of flour, the farmer gets a fifth, the rail-roads one-tenth, the miller, merchant and cooper one-fourteenth.

Mr. Atkinson's object in this calculation seems to have been two-fold—first, and most important, to show the poor people of this country who live from hand to mouth that their bread cost them about double what it would if they should make it at home; and, secondly, that the most of the profit on a loaf of bread does not go to the farmers and to the railroads. The figures show that the Dakota farmer and the railroad companies get only three-tenths of the price paid for a loaf of bread in Boston, and that the baker, the grocer, the miller, and the middle-men get the rest. If it is said that the baker and grocer do not charge more than a fair price for their services in converting the flour into bread, let the wives of the poor laboring men take the hint and save this large profit by making their own bread at home instead of buying it.

The calculation of the cost of a loaf of bread serves to illustrate how improvident some of the people are, and gives us the reason for their continued impecunious condition. They are always behind-hand and are never in a condition to take advantage of the market, buying all their family supplies at retail and often in the smallest quantities. Their groceries, butter, vegetables, and even coal and wood are purchased by the pound or even less, and the smaller the quantity in each case, the higher the price. The thrifty housewife who has some practical ideas of economy knows very well that a saving of one-third, and often one-half, results from the practice of purchasing family supplies by wholesale.

Another point in the calculation that the reader will not be likely to lose sight of is that the Dakota farmer who raises the wheat and the railroads which transport the grain 2,000 miles—both prime factors in the case—do not reap as much profit in proportion to the others who have a hand in the business as one would naturally suppose. When a railroad company moves a ton of wheat or flour a mile on the road to market for one cent, as many of the through lines are now doing, it cannot be said that the charge is exorbitant; but on the other hand, the laboring men at the East, who depend upon the wheat fields of the West for their supply of daily bread, will be able to appreciate the advantages of cheap transportation.

Mr. Atkinson's calculation would have been still more valuable as illustrating the reciprocity of interest between the East and the West, or, rather, as illustrating how the cheap lands of the West and cheap transportation together have reduced the price of food at the sea board, if he could have shown the difference in the cost of bread made from grain grown on the high-priced lands in New York, Pennsylvania, or New England, with the cost of bread made from Minnesota or Dakota grain.

When Congress undertakes the difficult task of regulating commerce between the States, as it is now carried on by the railroads, one of the gravest questions that will confront it will be to adjust the rates so that they will be satisfactory and just to those living near and those living remote from market. In other words, the millers in Rochester, N. Y., will object to the loss through railroad tariff which will bring their flour into competition with the flour manufactured in Milwaukee and Minneapolis; and the farmer who tills land in New York worth \$200 per acre will object to an act of Congress that will make a freight-tariff which places his products in direct competition with those raised on lands in the West worth from \$10 to \$20 per acre. —*Chicago Journal.*

THE GREATEST STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and protestant countries, in monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants and laughs at their threats. He walks unobstructed through the midst of their guards and delivers messages which trouble their security and imbibit pleasures. If we do not meet his sermons still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft repeated sermons still enforce the same doctrine, still press upon us the same exhortation, "Surely every man walketh in a vain show."

HOW MR. DODGE LEARNED TO GIVE.

Henry Obookiah, it will be remembered, had come from the Sandwich Islands to this country and was placed at Cornwall in school, there to be educated for the ministry, that he might go back as a preacher of the gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island Mission.

Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah, and in his plans for doing good, and anxious to do something to aid them. Having, like most school-boys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates, that they should take their little pocket money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. The did this. And said Mr. Dodge, as in later years he told the story, "From that day it seemed as if every thing I touched prospered." Beginning at this early day, he all his lifetime recognized his stewardship to God, and endeavored to be faithful to it. And all his lifetime he was singularly prosperous; and though his benefactions were numerous and most liberal, the bestowments of Providence were larger still, and his life gave evidence that he was one of the number to whom, at the last great day, it shall be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."—*T. Edwards.*

Useful Hints and Recipes.

Steel knives which are not in daily use may be kept from rusting if they are dipped in a strong solution of soda—one part of water to four of soda; then wipe dry, roll in flannel, and keep in a dry place.

LEMON SYRUP.—One pint of lemon juice, one and a quarter pounds of sugar. Let it stand till thoroughly dissolved; then bottle and cork tightly for future use. It will keep for years, and have a finer flavor than if boiled.

A SAUCE TO SERVE WITH PORK TENDERLOIN.—Two onions fried in butter until brown, the stock added and gently boiled, salt and pepper, and a tablespoonful of German mustard; simmer gently, and strain through a fine sieve.

JUMBLES.—Rub one pound of butter into one and a quarter pounds of flour; beat four eggs with one and a quarter pounds of sugar. When very light mix with the butter and flour. Stir in a wineglass of rose-water. Roll them out on a pie-board and cut them into rings. Bake slowly, and when brown take them out and sift powdered sugar over them.

Youth's Department.

A CHILD'S HYMN.

God, make my life a little light,
Within the world to glow—
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Although its place be small.

God, make my life a little song
That comforteth the sad—
That helpeth others to be strong,
And makes the sinner glad.

God, make my life a little staff,
Whereon the weak may rest;
That so when health and strength I have
May serve my neighbors best.

God, make my life a little hymn
Of tenderness and praise—
Of faith that never waxeth dim,
In all His wondrous ways.

—Good Words.

ONE OF MOTHER'S TROUBLES.

"Oh dear, it's raining, and it's just too bad to spoil all our fun."

This from Willie Martyn, while Grace and little Ethel joined in the mournful chorus of "It's just too bad."

Cousin Mary, a bright, rosy girl of twelve, came in as this chorus reached its height, and exclaimed:

"Why children, what is the matter, what has happened?"

Their mother laughed. "Nothing worse than a rainy day, dear."

"Indeed, auntie, I am so surprised; we are just delighted over a good long rain at home; we do have such good times when one comes."

"Don't see what you can have such good times about, we can't, and it's just horrid I think," said master Willie.

"If auntie is willing, I will tell you all about our way of spending rainy days, and then, perhaps, you will like to try my plan after breakfast."

Mrs. Martyn was more than willing to have this good little cousin help her get rid of one of her greatest troubles, a rainy day with three discontented children fretting about it.

"Well," began Mary, "we have two or three ways of spending rainy days; but the one we like best, is what we call playing Esquimaux hut. You see, mother read us ever so much out of Dr. Kane's 'Arctic Explorations,' and then out of Dr. Hayes' 'Arctic Boat Journey.' That was just splendid, and we fixed up a hut by covering chairs with an old shawl, with a lantern for a hanging-lamp, and a little tin cup without any handle, with two holes bored on opposite sides, so that we could hang it over the lamp to make believe try out our blubber."

"What blubber, Mary?"

"Oh, don't you know? It comes from the whale, and the Esquimaux use it for lamp-oil and eat it, too, as they do all fat of any kind they can get hold of, because fat makes the blood warm, you see. We have a dear little dog, Bruno, and we make him personate all sorts of animals. Sometimes he would be harnessed to a small chair placed on his back for a sledge, but of course we did not make him draw it with any one in it, that would have been cruel. We would have such sport making believe go off hunting seal, walrus, bears, and every kind of animal mother had told us about. Then we would pretend somebody was sick and we would go off to try and find some cochlearia, that is, a kind of green plant growing in the Arctic regions, and which is a cure for that dreadful disease called scurvy, that men get when they have to eat too much salt meat and live in impure air. When we grew tired of hunting and fishing, and trying out blubber, we would make believe eat walrus meat and blubber. Mother, of course, gave us something for a lunch, sometimes one thing, and sometimes another, then we would pretend it was anything we chose. I can't begin to tell you all we did, but if you like I'll help you rig up an Esquimaux hut and play it with you."

"Indeed we would, let's go to work right away."

So to work they went, and Mrs. Martyn had the merriest family of happy children that rainy day that ever any mother had. Cousin Mary told them of one or two other ways of spending such days, one of which was acting stories, taking for their own the characters in some short story, and acting out the incidents. This at first seemed attractive, but after all nothing was quite equal to Esquimaux hut. This play was for years a source of infinite pleasure to this family of dear little ones; and this is

truth, not fiction. Perhaps some other group of children would like to play in this manner. May God bless and keep you all, mothers and lambskins.—*Ruth Argyle, in the Advocate and Guardian.*

THE WINTER SLEEPERS AND THEIR FOOD.

There are some kinds of animals that hide away in the winter, that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat.

Now isn't it curious that they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go into their winter sleeping-places. But those that do not wake up never lay up any food, for it would not be used if they did.

The little field-mouse lays up nuts and grain. It eats some when it is partly awake of a warm day. The bat does not need to do this, for the same warmth that wakes him, wakes all the insects on which he feeds. He catches some, and then eats. When he is going to sleep again he hangs himself up by his hind claws.

The woodchuck, a kind of marmot, does not wake; yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole.

How many things are sleeping in the winter! Plants, too, as well as animals. What a busy time they do have in waking up, and how little we think about it!—*Mrs. G. Hall, in Our Little Ones.*

COSTUME OF MEN OF COREA.

The costume of the men is particularly adapted to a life of idleness. The head-dress consists of three parts—first, the band which goes about the head, being stretched as tightly as possible across the forehead and secured to buttons or rings just behind the ears; then the inner hat of horsehair, which is merely a receptacle for the hair and topknot, and, finally, the outer hat of fine bamboo, which resembles somewhat in width of brim the old-fashioned Quaker hat, though not so large in the crown as that was. It may be mentioned that some of these hats are very expensive and can be made to cost as high as \$60. The outer garments consist of a pair of baggy trousers stuck into padded stockings, the latter so large that they give the wearer the appearance of one suffering from gout in the feet; above these a cotton jacket, and over all a robe or gown which resembles a lady's morning wrapper as much as anything else, although it might easily be mistaken for a night shirt. This outside wrap is tied about the waist, and the Corean is dressed, except as to the articles that he carries with him. First of all comes the pipe, and this is an article that no true Corean is ever without. Next he has attached to his girdle his chow knife and chop sticks and two bags. In one of these he carries his tobacco and the other contains his pocket book, if he has one, and several articles for the toilet. He may also carry an oil paper cover for his hat, in case it should rain. If he owns a watch, that is also carried at his girdle in a fob. Nearly all of the better class wear glasses of some sort, and these being very large and set in tortoise shell frames of corresponding dimensions, they add another distinguishing mark when in their box and attached to the belt.

ONLY LOOKED ON.

The music and the patriotic speeches were over with the day, but the boys gathered in the evening around a bright bonfire in the street, laughing and chattering, adding fresh fuel, and stirring it to a brighter blaze. The cheerful light—and perhaps the warmth also, for it was a cool night—attracted one unlike the others of the group. A bare-footed, ragged boy drew near and hovered on the outer edge of the company for a few minutes, but presently made his way nearer to the fire, and stood beside it in evident enjoyment.

Then the largest, roughest boy in the crowd suddenly discovered him.

"Halloa, Tatters! Where did you come from?"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap as that! Well, you are too fine entirely. Don't you know that kind of a cap is better roasted?" and a quick blow sent the faded head covering into the fire.

Its owner made a vain effort to recover it.

"That was mean, Jim," said one of the boys, faintly. The others said nothing, and one or two laughed.

The forlorn stranger drew back, escaped from the group and sat down on a doorstep at a little distance, drawing his ragged sleeve across his eyes to wipe away the tears of anger and grief. A pitying, indignant little face looked down upon him from an upper window, and a pair of childish eyes that had watched the scene grew tearful in sympathy, and then brightened with hope of comforting. Lily hurried away and was back in a few minutes with an outgrown cap of her brother's, a package of sandwiches and cookies that she had coaxed in the kitchen, and a bright silver dollar of her own. She put the other articles into the cap, and fastened a string to it and lowered it softly to the boy on the steps, dropping the end of the string as it reached him.

"Why, Lily, what are you doing?" asked a voice, as she drew back.

Lily shook her bright hair and looked up at her brother.

"Doing what the speaker-man said this morning. He said, 'Let some of your blessings fall into the lap of those who haven't so much,' and I did. It fell right straight into his lap, and I guess he didn't know whether it came from a window or from heaven, for he looked up real quick and queer, and said, 'Thank you. Amen!' and then ran away."

Guy laughed, but Lily's face was reproachful.

"You were there by the bonfire all the time. O Guy, I don't see how you could do it."

"Why, I didn't knock his cap off," said Guy. "It was Jim Gregg; he's a rough fellow always. I didn't do anything or say anything; and the other fellows didn't either."

"That was just the trouble," said his aunt, gravely. "I, too, watched the whole thing from the window, Guy; and if I were going to talk to American boys on a day like this, I should care far less about urging them to join this or that political party, than about warning them against belonging to the great party in this world—those who only stand and look on. I believe they are responsible for the larger share of its evils. They do not help any good cause; they only look on and do nothing. They never hinder a wrong cause; they only watch it, and say nothing. O Guy, did you ever think how the Lord's parable makes the final condemnation rest, not upon actual transgression, but upon omission? 'I was a stranger, sick and in prison, and ye did it not to me.' They only looked on and did nothing."—*Selected.*

THE SWALLOW.

The common barn-swallow is usually meant when the bird is spoken of in a single word. It is, as most readers know, a particularly lively and wide-awake little bird, its arrowy darts of speed carrying it through the air almost too quick for sight, and allowing no insect to escape attempts at capture.

It is one of the most patient and hard-working of birds. To see such a swift-shooting little creature coolly settle itself on a peg under the rafter, and stay there, working at the trade of a mud-mason, reminds one of the fable of the flash of lightning that spread itself out on the church wall and tried to take root and grow.

We remember an instance in which one pair of swallows built their mud nest three times, their work having twice fallen to pieces, once with a whole family of fledglings in it.

The pretty notion that the swallow is "the harbinger of summer" is as old as the Greek poet Aristophanes. From him, we learn that among the ancients the crane's coming was accepted as the time to sow wheat, the kite's coming told when to shear sheep, and the swallow's coming was the signal for putting on summer clothes.

Old writers on natural history, like Elian, Pliny, and Plutarch, said that the swallow was one of the creatures that could not be tamed; but we have read of one chimney-swallow, at least, that became quite a pet in the family of an English clergyman, Rev. Walter Trevelyan.

A young one tumbled down the flue one day, and the children kept him, fed him with flies, and taught him to come when they whistled. It was allowed to fly at large in the nursery, where it would dart from one of the children to another as fast as they whistled for it, to take an offered fly, and then it would perch on their heads or hands like a pet canary.

By and by, the supply of flies grew short, for the little bird required from seven hundred to one thousand a day, and he was

turned loose to feed himself out of doors. He continued to recognize his friends, however, flying down to them whenever they whistled; and, when autumn came, he went South with his tribe.

The debt of the farmer to such insect-eaters cannot be appreciated,—a single swallow destroying a thousand a day. Prof. W. A. Stearns makes the still more astonishing estimate that "the nesting of one pair of barn-swallows will, in twenty-one days, consume five hundred thousand insects!"—*The Examiner.*

A SOLLUM FAC'.

By the Rev. Plato Johnson.

A werry funny feller i de ole plantation mule; An' nobody'll play wid him unless he is a fool. De bestest ting to do w'en you meditates about him,

Is to kinder sorter calkerlate you'll git along wid-out him.

W'en you try to 'proach dat mule from de front endwise, He look as meek as Moses, but his look is full ob lies;

He doesn't move a muscle, he doesn't eben wink; An' you say his dispersion's better'n people tink.

He stan' so still you 'spose he is a monument ob grace; An' you almos' see a 'nevolent expression on his face;

But dat 'nevolent expressin is de mask dat's allers worn;

For de debbil is behin' it jest as sure as you is born.

Den you cosset him a little, an' you pat his other end, An' you has a revelation dat he ain't so much your friend;

You has made a big mistake; but before de heart repents, You is histed werry sudden to de odder side de fence.

Well, you feel like you'd been standin' on de locomotive track, An' de engine come an' hit you in de middle ob de back;

You don' know what has happened, you kin scarcely catch your breff', But you tink you've made de quaintance ob a werry vi'lent deff'.

DE MORRILL OB ALL DIS.

Now a sin in de soul is percisely like de mule; An' nobody'll play wid it unless he is a fool. It looks so mitey innocent; but honey, dear, beware!

For although de kick is hidden, de kick is allers there.

—The Independent.

A TRUE GENTLEMAN.

A few years ago a young man fashionably dressed took his seat at the table of the Girard House, Philadelphia. There was an air of self-conscious superiority in the youth which attracted general attention. He read the *ménu* with smothered disgust, gave his orders with a tone of lofty condescension; and when his neighbor civilly handed him the pepper box, stared at him for his presumption as though he had tendered him an insult. In short, a person of the blood could not have regarded a mob of serfs with more arrogant hauteur than did this lad the respectable travellers about him.

Presently, a tall, powerfully built old man entered the room, and seated himself at one of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbor, who happened to be a poor tradesman, and occasionally during his dinner exchanged ideas with a little lady of five summers who sat beside him. The colored servants spoke to him as an old friend.

"How is your rheumatism, John?" he said to one, and remembered that another had lately lost his son.

"Who is that old-fashioned gentleman?" asked a curious traveller of the steward.

"O, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

"And the young aristocrat? He surely is somebody of note."

"He is a drummer who sells fancy soaps."

Judge Jeremiah Black, who has just died, was noted and feared in public life for the massive force of his intellect.

"Every blow kills!" said a listener to one of his arguments. On the other side an old farmer neighbor wrote of him;

"We shall never have another man as pure, kindly and simple among us."

The boys who will make up our next generation could find much to study in the massive nature of this old man with his powerful brain, his simple, direct manner, and his unflinching, childlike faith in God. With his last breath he took his aged wife by the hand, and saying, "Lord, take care of Mary," so died.—*Youth's Companion.*

Pleasantries.

"I don't care how much a man talks, if he sez it in a fu wordz."

Little Will came home from school one day, and told his mother that a boy had been hit on the head with a brick and "knocked sensible."

Little Arthur had been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good, and so was the end; but—it had too much middle."

The newest story from the mines in New Mexico is from Socorro, where they tell of a miner whose Bible fell over a precipice while he was dozing. He descended into the canon to recover the book, and found it lying open on a piece of rich quartz that had been dislodged by the fall. His eye fell on the seventh chapter of St Matthew. The miner read, "Ask, and it shall be given unto you; seek and you shall find." He searched, and speedily found a lode over two feet in width that assays—so the story goes—\$225 a ton. The storyteller adds that that part of the country has since been overrun by prospectors with Bibles in their hands.

Science and Art.

The White House now contains portraits of all the Presidents of the United States except Mr. Buchanan.

Frank Bromley has sold his large work, "The Everlasting Snows of Colorado," to the Museum of Fine Arts at Milwaukee.

The marble bust of Longfellow for the Poet's Corner in Westminster Abbey is in the hands of Mr. Brock, associate of the Royal Academy.

The picture which Munkacsy has endeavored to make his greatest work, "Christ before Pilate"—is on exhibition at Manchester, England, and is said to be a popular success.

A machine for picking cotton has, the *Charleston News* says, been satisfactorily tested in Sumter, S. C. Its capacity is 200 pounds an hour. The cost of picking the late crop by hand was \$50,000,000, or at the rate of \$7 a bale. The cost of picking by machine will be \$1 a bale. It is estimated that a third of the crop has been left in the field in seasons past because of lack of hands. The machine will remedy this.

A new clock has been erected in the tower of the Royal Courts of Justice, London. The dial was set up a fortnight ago, and the four quarter bells are now probably in their places. These bells weigh respectively 12, 15, 21 and 47 hundred weight. The hour bell weighs 68 hundred weight. From the height of the tower and the size of the bell, it is expected that the striking of the hours will be distinctly heard all over London.

Two rich and costly pieces of church furniture were unveiled on the festival of All Saints in St. Mark's Church, Mauch Chunk, Pa., as memorials of the widow and the son of the late Asa Packer. One is a massive pulpit of brass and polished marble, and the other is a richly-carved brass eagle lectern. They were unveiled immediately before the service for the day, and a form of benediction authorized for the occasion by the Bishop of the diocese was said by Bishop Whipple, of Minnesota, assisted by the Rev. Marcus A. Tolman, rector of the parish.

A NEEDED INSTITUTION.—A hospital for skin diseases has been opened at 923 Locust Street, Philadelphia, with enlarged and perfected arrangements for bathing. It is intended for such patients only as are sent to it by their medical attendants with instruction as to the kind of baths they are to receive, and these will be administered by an experienced person of the profession. They are intended to fill the place of many unscientific bathing institutions where patients are often promiscuously steamed, overheated, or unduly chilled, often to detriment rather than the improvement of health. Free clinical lectures are delivered to physicians and students in the hospital rooms on Wednesdays and Saturdays, by John V. Shoemaker, M. D.

Personal.

Mr. John G. Whittier, who is a trustee of Brown University, is in favor of making the institution co-educational.

It is said that the Israelites of England owe more to Sir Moses Montefiore than to Beaconsfield. He was a hundred years old October 24. He was knighted when he was sheriff of London in 1837, and was raised to the baronetcy in 1846. It was he who was selected to secure the rights of the Jews in Damascus in 1840, and he has undertaken several missions to other countries for like purpose.

The appearance of Pere Hyacinthe is very striking, and his smooth, broad, intellectual face reminds one strongly of Henry Ward Beecher in its general outline. It is surmounted by a crown of snow-white silky hair, which falls from beneath the brim of his black slouch hat like a circle of fringe. He is somewhat short in stature, and thick set, and he walks with a quick, nervous step, which is characteristic of his nationality.

Lord Coleridge, like most Judges, delivers his opinions ex cathedra as judgments. In his Yale address he calls John Bright "our greatest orator." There are two opinions about this. Bright himself says:—"I have delivered but one what is termed great speech to fifty of Mr. Gladstone's, besides the innumerable lesser ones." In the last session Mr. Bright delivered two great speeches, Mr. Gladstone twenty-seven. Of these, the two on the Affirmation bill, which are both published in pamphlet form, may challenge comparison, although on a subject on which Bright would be at his best. There is probably not a student of Yale who would not give the palm to Gladstone. Then Bright says himself:—"I have usually prepared for a long time." It is known to be his habit to go to the country and recite repeatedly in a large barn attached to his place his great speeches before venturing on delivery. Gladstone must of necessity speak ex tempore or with very light preparation.

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D. D., } SYNDICAL EDITORS.

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WEDNESDAY, NOVEMBER 14, 1883.

THAT REQUEST FOR PRAYERS.

The request for the prayers of the Church in behalf of the work of the Liturgical Committee which is to meet in Harrisburg on the 23d inst., should be kept in remembrance by our people. God's Spirit will do more to enlighten the minds of the Committee and bring them to the best conclusions than any amount of argument. Earnest men are often so entrenched behind their opinions that they look upon any change as a surrender of principle, and nothing that may be said on the other side will be likely to influence them. What is more, they are liable to some unconscious prejudices or ambition to carry this or that point. This is not to be wondered at. The proverbial "hatred of theologians" is sneered at a great deal, but it has not only its philosophy but its explanation which almost amounts to a justification. It is but natural that they should be zealous in regard to things of the highest possible interest.

In our Church we hope all bitter feeling has passed away. There may be an unconstructed individual here or there on either side, but such persons are not likely to have much of a following. Our people have found out that former differences were exaggerated; that there is nothing to prevent us from getting down to a common basis for work, and they are little disposed to tear things up to gratify partisans. This improved state of affairs is due more to divine influences, than to any new thought advanced on either side, and our hope in the future depends upon a continuance of God's blessing. Let that blessing be earnestly and continually invoked.

The Belleville Avenue Congregational Church, Newark, N. J., has a strong clerical force. Dr. Hepworth does the preaching, Dr. Ray Palmer attends to pastoral duties, and Dr. W. Hayes Ward, Editor of the *Independent*, directs the missionary work. It is seldom that any one congregation has three such talented men. The relations of Dr. Palmer and Dr. Ward to the parish, most likely are owing to the accident of their residence in Newark, but it is a glorious thing to see their peculiar abilities utilized as they are. The division of labor is a proper one, and is contemplated in our system, where pastors, elders and deacons each have their duties. If the functions of elders and deacons were faithfully executed, the strength of our Church would be greatly increased.

A dispatch from London, under date of Nov. 2nd, says that Dr. Thorold, Lord Bishop of Rochester, who has lately been in attendance upon the sessions of the Protestant Episcopal Convention in this city, has written a letter expressing his approval of the Moody and Sankey mission, and urges clergymen of the Established Church of England to help it. That is an endorsement from an unexpected quarter.

From almost every respectable quarter there comes a demand for a uniform law to govern marriage and divorce. As it is, the statutes are so different that dissatisfied people have only to move from one State to another in order to secure decrees from the courts that will legalize their separation. The facilities with which this is effected encourage laxity as far as the marital relation is concerned. The Christian people of the land ought to be able to secure some enactment which would help to abate the evil, although mere laws forced on people like a collar will not be effectual if there is no proper public sentiment.

The poem copied in this issue from the October number of the *College Student* shows that Prof. William M. Nevins has not been forsaken by the muses in his old age. The same gentle spirit pervades his verse, and calls up the many qualities of heart and mind with which God has so richly endowed him. We do not know any student of Prof. Nevins who did not learn to love him

and who does not cherish great affection for him.

"Nov. 10th, 1483—Jan. 1st, 1484.

Nov. 10th, 1883—Jan. 1st, 1884.

Luther's and Zwingle's birthdays. Let the period between be specially devoted to Reformation instruction."

We quote the above from the *Presbyterian Journal*, and thank the Editor for the suggestion. We hope it will be acted upon.

DEATH OF REV. MORTIMER L. SHUFORD.

We regret to announce that Rev. Mortimer L. Shuford, pastor of our Church at Burkittsville, Md., died in Washington, D. C., on Wednesday morning, 7th inst., at 4 o'clock. Brother Shuford was on his way home from Synod in North Carolina, where he had lingered to visit his friends. His death must have been sudden, as he is spoken of by the brethren in connection with their Southern trip, without any reference to bad health. The funeral took place at Burkittsville on Friday forenoon.

A MOVE IN THE RIGHT DIRECTION.

The *Congregationalist* says: "One of our New England churches makes its weekly offering a most impressive service. When the announcement is made two young men step forward in front of the pulpit, and remain there while the pastor reads passages of Scripture on the subject of giving. After the boxes have been passed the young men return to their place in front of the desk, and again stand while the pastor, in brief prayer, implores the Divine blessing upon the offering thus made."

That is certainly a move in the right direction. The old practice of using the "offertory" in the service of God is being revived in many places. It recognizes giving unto the Lord as part of the worship, and when once men's ideas are enlightened and elevated on that point, what they do will be regarded as a privilege rather than a tax. True, there is no merit in laying money on God's altar, but the same must be said of our prayers. All will however be acceptable through our Lord Jesus Christ. To Cornelius it was said "Thy prayers and thine alms are come up as a memorial before God."

A REQUEST.

Pastors and others who may know of any members of our Church now living in Roanoke, Virginia, or about to move there, will please report them forthwith to Rev. J. H. Hoffheins, Martinsburg, W. Va. By so doing they will lighten the burden of the Missionary who is to occupy the point, and facilitate the organization of a congregation.

It will be seen from the notice given in another place, that the second volume of Dr. Schaff's Church History thoroughly revised and enlarged, has been given to the public. No class of men will study it with more avidity than the author's former pupils in our Church.

We regret to learn that Rev. Joshua H. Derr has been unfortunate enough to have his right arm broken. A letter received from him at the business department was written with his left hand. We hope the brother may be spared much pain and soon have the full use of his injured member.

The elections passed off quietly last week, although there was much excitement, especially in Virginia, and outbreaks were imminent in many parts of that State. In some of the States the good order was largely due to the fact that the drinking places were closed according to law. No one can doubt the benefit of such a law.

And now the Spiritualists claim that they decided the late elections in Ohio. They boast that their opposition to the Republican ticket cost it this year from 15,000 to 20,000 votes. Their complaint was that, under a law passed by a Republican Legislature, they must, as was complained, take out a license to hold "circles."

The tall form of James Hamilton Reigert who graduated at Marshall College in 1848, entered the composing room of a printing office in this city, some two weeks ago. He had climbed six flights of stairs in search of an old school-mate, and he received a cordial greeting. There was a grand review of the days lang syne, that evening. We wonder if "Andy" Seyster and "Fris" Newcomer, and "Judge" Smith, and a number of others felt their ears burning about that time. They were talked about. Our visitor lives in Beloit,

and was a lay deputy from Wisconsin to the Episcopal Convention. He tells us that Rev. A. J. M. Hudson is farming in Colorado, in the hope of improving his shattered health.

Our readers will be sorry to hear that Rev. D. Lantz of Forrester, Ill., was paralyzed on the 3d inst., while discharging his pulpit duties. He is now at the residence of his son, D. O. Lantz, Clyde, Ill., much improved, and hopeful of complete restoration. God grant it.

LUTHER DAY.

The Luther Jubilee was celebrated all over the Protestant world on Saturday. The demonstration in the Academy of Music in this city was a brilliant success. One thousand singers rendered appropriate music, led by the Germania Orchestra. The addresses by Drs. Mann and Krotel were admirable. Commemorative discourses were preached on Sunday in many churches of all denominations.

Last week Rev. H. K. Binkley obtained forty-one new subscribers for the MESSENGER, and thirty-one for the *Hausfreund*, in the Oley charge, Berks county, Pa. Rev. D. E. Schodler is the pastor.

We have been obliged to defer quite a number of Church Items for want of space.

Communications.

A LEGACY FOR MISSIONS.

Elder Frederick Ephraim Pontius, of Millington, who died in August 1881, remembered the Church in his will, but no public mention of the matter has ever been made, for the reason that the amount was not known, as it depended on the settlements of certain other estates.

We are now able to say that the sum of \$5578 63 is to be equally divided between Home Missions and Foreign Missions, payable at the death of a sister.

This is another beautiful example of Church love. Let us hope that many of our people may do likewise. Let the Church be one of your heirs. Give the Lord His portion. A. C. W.

REPORT FROM THE REAR GUARD OF THE POTOMAC SYNOD.

Several other brethren have written interesting letters about the trip to Synod at Newton, but it has been deemed advisable that some one should briefly chronicle the experience and doings of the Rear Guard, who were in their feeble way to represent the scattered pastoral charges of North Carolina Classis, after the great majority of Synod had returned to the Northland. Had the entire Synod returned hastily to the North after a five days session the result would have been that a large measure of disappointment would have oppressed the otherwise happy memories clustering around the meeting of Synod at Newton.

A corporal's guard remained, some of them at considerable personal expense and inconvenience, to cover up the retreat of the august body whose presence had been a joy and benediction to all who had the privilege of attending its sessions. The inclement weather, however, during a large part of the time, prevented many of our North Carolina brethren from catching even a glimpse of Synod. It was some sort of a relief and compensation for these disappointed people to see and hear even a single representative of Synod on the following Sunday, holding forth the word of life in their respective congregations. With evident reluctance the good people of Newton parted with the brethren of Synod. They had expected a longer session, and were prepared to dispense, without limit, their generous hospitality. Just think of families offering to take ten and twelve members of Synod as guests, and their being sadly disappointed because they only got six or eight! Just think of the slaughter of five dozen head of poultry by one of those families in five days time, to meet the wants of their appreciative guests! How appropriate is the term "Hinkleites," for a North Carolina set? This will give you a faint idea of the boundless hospitality meted out to the members of Synod during the eventful meeting at Newton. It was indeed pleasant to the ears and grateful to the hearts of the rear guard to hear the final echoes of synodical impressions, as they lingered a few days longer in and around Newton.

A prominent physician remarked to the writer that the meeting of Synod was certainly a great honor, and would, doubtless, prove a great benefit to the Reformed Church in North Carolina. The Reformed people there, no less than outsiders, like himself, had been prone to judge of the strength and resources of the Church by the North Carolina Classis alone. Now they saw clearly that North Carolina contained but a small fraction of the Reformed Church in the United States, whose ministers were men of culture and ability.

It is rather shocking to our modesty to tell these things, but the facts must be reported in spite of feelings.

But let us not lose sight of the rear guard. On Wednesday, October 24, in company with the brethren Gurley and Horn, recent valuable Northern importations of the North Carolina Classis, the rear guard paid a flying visit to Concord and Hickory. At the first named village, three miles from Newton, they found a tolerably flourishing Lutheran Academy, under the management of the Hinkleite branch of the Lutheran Church. These brethren stand on the platform of old Lutheranism, and claim priority over the General Council people, and also over the Missouri Lutherans as restorers of Simon pure Lutheranism in America. The institution is called Concordia, in honor, doubtless, of the "Book of Concord," which, as Dr. Schaff used to say, became a "Book of Discord," on account of its ultra Lutheranism.

It is said that at their recent synodical meeting the communion sermon was preached by one of the Missouri or Tennessee party, who, at the same time, declined to commune with his North Carolina brethren. This is Concordia with a vengeance.

At Hickory we found a very thriving ten-year-old town. It contains a flourishing high graded Female Seminary, under the principalship of Rev. A. S. Vaughan, of the Reformed Church, a

Boys' Academy, under Rev. Thurston, of the Presbyterian Church, and St. Joseph's Roman Catholic School. Higher education of both sexes is not neglected at Hickory. Our omnibus load of Reformed preachers paid their respects to Father Ingold and his faithful helpmeet, and to Prof. Vaughan, then, after a hasty survey of the town, we speeded out to the spacious mansion of Mr. John W. Robinson, midway between Hickory and Newton. Here, although our coming was unexpected, we were entertained with genuine southern hospitality.

Mr. Robinson occupies part of the original tract of Henry Widener, the first white settler in the central and western part of North Carolina, who emigrated from Pennsylvania, and located here about 130 years ago. Within a few rods of Mr. Robinson's present residence are the remains of the old block house erected by Widener.

Here also we gazed, with feelings akin to reverence, on the noble old oak which has battled with the storms of centuries. Underneath its wide-spreading branches Cherokee and Catawba warriors often met to smoke the pipe of peace, and when, from any cause, the hatchet was dug up and the Braves were about to enter upon the war path, the sides of this monarch of the woods were painted red and black, to give emphatic and unmistakable notice of war to the knife.

Our party measured the venerable tree and found that near the ground its circumference was thirty feet. Six or seven feet higher it was eighteen feet. A furlong or two west, on the banks of a brook, we were shown the exact spot where on the Indian Council fires used to be lighted. A huge heap of ashes and numerous remains of rude pottery attested the truth of the tradition.

At Newton, on our return, we listened to an earnest sermon from Bro. Whitmore, and made our final dispositions to occupy the pulpits of resident North Carolina brethren as far as possible on the coming Sabbath. Bro. A. J. Whitmore remained to assist Dr. Clapp in Catawba county; Bro. H. F. Spangler to aid Rev. Foll in Lincoln county.

Bro. Gurley escorted the brethren, N. H. Skyles, S. S. Miller, T. F. Hoffmeier and C. Cort, to Salisbury and thence to Concord.

It was a gloomy, dismal night on which we bade "good bye" to our kind hosts and hostesses at Newton, and set out on this journey. A break down on the railroad delayed our train so long that it was deemed advisable by the railroad people to put us aboard a freight train. After proceeding ten miles it was deemed safest and best to unload us and march us through the mud to the sorry station house, where, after waiting several hours longer, we got off in the detained passenger train, on which, after a sleepless night, we reached Salisbury shortly after daylight.

The National Cemetery, containing the mortal remains of 12,125 Union soldiers, is located at the edge of Salisbury, near where the prison pens stood during the late cruel war. Of this vast host the graves of only 94 are certainly known. The rest were buried seven deep in 15 trenches, each 240 feet long.

In Salisbury, Andrew Jackson once resided as lawyer and local justice, before he began his successful career in Tennessee as soldier and statesman.

After half a day's sojourn at Salisbury, our little party proceeded to Concord, where we were hospitably entertained by Mrs. Fetzer, the widow of a deceased Reformed minister, and her family, and by Bro. Shuping. Concord is a likely town of nearly 2,000 inhabitants.

Here Bro. Barringer preached to a small mission congregation. It is a very important point and one that ought to be occupied without delay. The brethren were rejoiced to learn that Synod had resolved to give them \$500 toward securing a lot and erecting a chapel. The proposed location or site of the chapel was examined by our party and deemed very suitable.

A large Seminary has been established at Concord by the Freedmen's Aid Society of the Presbyterian Church, for the mental, moral and industrial training of colored girls. The institution is named Scotia, and is under the management of Rev. Dorland, a Scotchman, and his faithful and efficient Scotch helpmeet. For eight months, the pupils are taught and boarded here for the small sum of \$45, music excepted, for which a comparatively small extra charge is made. The young ladies are not only taught all important branches of a good English education, but they also learn the language and higher branches of Mathematics. They are likewise taught to sew, to fit and cut dresses, to cook, bake and do all important household work. Mrs. Dorland spoke with enthusiasm of the aptness of their pupils and the remarkable success of the institutions, which, from lowly beginnings had risen to such grand proportions. The buildings are large and commodious, and we could not but feel that here a practical and sensible solution had been given in large part to the perplexing African question. The future of the South is filled with forebodings because of the ignorant, shiftless and immoral character of a large part of the younger generations of colored people.

Nothing but sensible Christian training of the heart, head and hand of the coming generations of colored people can bring about a peaceful and prosperous solution to the Negro problem.

We feel, too, that such industrial schools would be an immense benefit to young white people as well as to the colored. The question of good housework is one that confronts thousands of families with ever increasing perplexities. A large number of white domestics would be far more serviceable and could command much higher wages and better positions as domestics in respectable families, if they previously had undergone such a preliminary manual, as well as mental discipline, as Scotia gives to the colored girls of the South.

We were glad to learn that a Miss Uford, with great perseverance and confidence in prayer, had, in a small but effective way, begun a similar work in behalf of white girls in a village a few miles distant. Success to all such efforts! But Sunday approaches, and the brethren must repair to their respective fields of designated labor.

Bro. Hoffmeier assists Rev. Paul Barringer at preparatory and communion services in the Mount Gilead congregation, which votes to build a new church next year. He also preaches Sunday night in Concord, Cabarrus county. Brother Cort goes with Bro. Gurley to Mount Pleasant, the seat of the Lutheran College of North Carolina, now in a dormant state. Here he meets Rev. Schaeffer and daughters, who are carrying on a Female Seminary in a successful way. Rev. Schaeffer is a brother-in-law of Rev. F. A. Rupley. From Mount Pleasant Bro. Gurley escorted his assistant tenor twelve miles farther into Stanley county, where Bro. Cort preached in Bethel Church, on Bear Creek, to very attentive audiences, morning and evening. The evening sermon was on the REFORMATION, to carry out the previous arrangement of the pastor.

Bro. Skyles reported to Dr. Welker, and preached at St. Mark's, in Allamance, and at Mount Hope in Guilford county.

Bro. A. P. Long also preached at Mt. Hope, where he was visiting among his kinsmen.

Bro. Miller held forth for Rev. T. Long, at Plymouth church, in Davidson county.

Rev. M. L. Shuford also preached at Hickory, for Father Ingold, where he was visiting relatives also.

Thus the eight remaining brethren of Synod preached in seven different counties, and, from all that we could learn, their ministrations were everywhere very acceptable and served to deepen and widen the favorable impressions created by Synod, as a whole, at Newton.

Thus the rear guard of the Potomac Synod held the fort in the old North State on the last Sunday of October, A. D., 1883.

The brethren all feel that the chief trouble with our Church in North Carolina was the failure to occupy the larger towns years ago when openings were favorable. Tuesday morning, at eight o'clock, was the time designated for the meeting of the rear guard at Greensboro, N. C. Here we met in glad reunion, seven in all, Bro. Shuford remaining a while longer among the scenes of his childhood. We take a last look at the cotton fields in full bloom, and the dusky pickers. Cotton is no longer king: "On to Richmond," was now the watchword. But, alas! as in days gone by, Richmond could not be reached as soon as the party desired. Owing to the crowds going to the State Fair our train was delayed three hours, and no connection could be made with the York River boat for Baltimore. What was to be done? It was decided that Cort and Spangler should go out as a sort of forlorn hope, under the escort of Hoffmeier, to negotiate with railroad authorities for an overland trip to Washington by the first train North, and for hotel accommodations, in case we could not get off before morning. The rest of the rear guard stood guard over our baggage at the depot. Fortunately, Mr. Slaughter was soon found at his office, and entered heartily into the proposition of the belated brethren. He not only gratified us by saying that he had scored Mr. Needham for putting that boat on the dock before the 17th, by which unnecessary proceeding, 42 members of Synod had been delayed a day in Baltimore, but he agreed to redeem the unused coupons at their full valuation, and likewise gave us a note to Mr. Taylor, of the Richmond and Fredericksburg R. R., which enabled us to secure tickets over that route to Quantico.

Bro. Whitmore took the Staunton route at 10 P. M. The remaining six were obliged to tarry all night in Richmond.

In the morning, bright and early, our party was off. By taking this new route we saved a day's time, and were enabled to see Fredericksburg, where lie the remains of Mary, the mother of Washington, and where Burnside made his ill-fated assaults upon Lee's entrenched camp, and where the southern troops held a position similar to that occupied by the Northern army at Gettysburg. A Massachusetts sergeant of a sharp-shooter company, which led the advance across the pontoons and up the bloody slope, pointed out to us the exact position of the contending forces. We arrived in Washington at 10 A. M., much pleased with our trip. Here, from the Dome of the Capitol of the nation we looked at the nation's Capital. Some of our party visited the Reformed Chapel. The writer of this article had a pleasant interview with Gen. R. C. Drum, Adjutant General of the U. S. Army of the War Department.

The father and grandfather of General Drum were members of the Reformed Church in old Westmoreland county, Pa., and the General cherishes a warm feeling for the Church of his fathers, especially its staunch Protestantism and governmental policy which enshrines the essence of representative self-government, and helped to secure liberty regulated by law, not only in Switzerland and Holland, but in our own Republic. And now the rear guard disbanded. Hoffmeier, Skyles, Miller and Long repair to their respective Maryland homes, while Spangler and Cort return to the good old Keystone State.

REPORTER.

SYNOD OF POTOMAC.

Abstract of Proceedings.

Saturday Morning.

The Board of Education reported this morning, pointing out the necessity for an increased number of young men studying for the holy ministry, and also asking for enlarged contributions for the cause of beneficiary education, so as to be able to assist such as are poor to secure the necessary education.

The report of the Committee on Minutes of Classis was disposed of, and the Committee on Nominations reported.

At 10:30 o'clock, the ordination of Licentiate Alfred P. Horn, a graduate of our institutions at Lancaster, took place by request of the North Carolina Classis, Mr. Horn having received and accepted a call to a charge in said Classis. The ordination sermon was preached by the Rev. T. F. Hoffmeier, who with Rev. Dr. Eschbach and Rev. A. S. Weber constituted the Committee of Ordination.

Saturday Afternoon.

The reports of a number of committees were received and acted on, during this afternoon, which do not require special notice here.

Hanover, Pa., was selected as the place, and Wednesday evening, October 15, 1884, was fixed as the time of the next annual meeting of the Synod, which is to be in general convention.

Preparatory services were held on Saturday evening, Rev. Dr. Wanner preaching the sermon.

Sunday.

Communion services took place at 10:30 o'clock, Rev. J. S. Kieffer preaching the sermon on the solemn occasion. The number of communicants was quite large. Services were held by members of the Synod, at the same hour, in the Presbyterian and Methodist Churches of Newton, and also in the A. M. E. Zion Church. Communion services were also held on Sunday in several others of the Churches of the Classis, which were conducted by members of the Synod, and in others regular services were observed, where ministers from the North presided. Sunday-school services were held in the Newton Church at 2:30 o'clock on Sunday afternoon, when appropriate addresses were delivered by Elder J. Heyser, Revs. W. C. Cremer and H. T. Spangler. On Sunday evening, the missionary anniversary was held, when Revs. C. Cort and H. Hilbish made addresses on Home Missions, Rev. Dr. Santee on Foreign Missions, and Rev. Dr. Welker on the state of the Reformed Church in North Carolina. A collection was lifted for Home Missions.

Monday Forenoon.

The election for members of the different Boards was held, as the first business of the morning. The election resulted as follows:—Board of Education, Revs. W. M. Deatrick, J. S. Kieffer, and J. W. Santee, for three years, and U. H. Heilman, for one year; Board of Regents of Mercersburg College, Revs. W. C. Cremer, S. S. Miller, and A. J. Heller; Board of Missions, Rev. G. W. Welker; Board of Trustees, Rev. E. R. Eschbach; Sunday-school Board, Rev. F. F. Bahner; Board of Publication, Elder G. S. Griffith; Board of Visitors, Revs. J. O. Miller, E. R. Eschbach, and W. R. H. Deatrick; and Board of Trustees of the Seminary, Elders L. Markell, H. Wirt, I. Laucks, C. A. Shultz, H. Wirt Shriver, and I. H. Keefer.

By invitation, the Synod, at 10:30 o'clock, visited Catawba College, located at Newton. Elder McCorkle, President of the Board of Trustees, delivered an address of welcome, setting forth the origin and growth of the institution. Several addresses followed by members of the Synod. A couple of pieces of music were finely rendered on the piano, by Miss Sorber, the daughter of one of our deceased ministers, who is teacher of advanced music, vocal and instrumental, in the Female Department of the College. The visit to the college was a very enjoyable one, and will be long remembered.

Monday Afternoon.
The following resolution was moved and adopted:—

Resolved, That this Synod earnestly overtures the next General Synod to provide for us an English Hymn Book, adapted to the wants of the whole Church, at the earliest possible moment.

The Committee on Missions reported this afternoon. \$4,630 were apportioned to the several Classes for Home Missions. One resolution of the report, as adopted, is:—

Resolved, That, as pastors and elders, deeply feeling the great want of ministers, which at present exists in the Reformed Church, we hereby pledge ourselves to make special exertions to look out and secure for the office and work of the ministry young men of suitable character and capabilities; and, in particular, that each minister of this Synod is hereby requested to preach, in the month of November of the current Synodical year, a sermon on this subject.

The sacred cause of Foreign Missions was commended anew to the interest, the prayers, and the liberality of the congregations of the Synod.

The cause of missions among the colored people was also commended to the careful consideration of the Board of Home Missions, with the request that they give attention to this important subject, at their first regular meeting.

Five hundred dollars were pledged by the Synod towards the building of a church edifice at Concord, N. C., and \$1,000 for a like purpose at Roanoke, Va., and the amounts were apportioned to the different Classes.

Monday Evening.
The reports of the Committees on Education, Finance, and the State of Religion, and Statistics were disposed of during the evening's session. The report on the State of Religion has been furnished already to the MESSENGER for publication, the others will appear in the printed minutes in due time.

A cordial vote of thanks was returned to the pastor and members of the Reformed Church of Newton, and other citizens of the place, for their very hospitable entertainment of the members of the Synod, during our pleasant sojourn at Newton.

The session was concluded about 9 o'clock with the Apostles' Creed, Lord's Prayer, the long metre doxology, "Praise God from whom all blessings flow," &c., and the benediction by the President.

The Synod, on the whole, was perhaps the most harmonious one yet held. And it is fondly hoped that it may tell powerfully for good, not merely upon the congregation in whose midst the sessions were held, but also upon all the congregations of the North Carolina Classis and upon Catawba College, and reciprocally likewise upon the entire Synod, North as well as South.

STATED CLERK.

DEDICATION OF A CHAPEL AT TURTLE CREEK.

The congregation organized about one year ago at Turtle Creek, in Allegheny Classis, enjoyed a very pleasant series of services on the last Saturday and Sunday of October. The occasion was the dedication of a chapel for them and by them. The chapel was dedicated to the Lord free of all debt. It is a plain neat building with comfortable seating capacity for about 150 worshippers. The largest portion of the money to pay for the erection of the building was collected by the pastor in some of the charges of Allegheny and Westmoreland Classes. Divine services in connection with the consecration of the chapel were held as follows:—On Saturday evening, sermon by Rev. J. F. Snyder; on Sunday morning, sermon by Rev. R. C. Bowling; on Sunday afternoon, consecratory services, sermon again by Rev. Snyder; and on Sunday evening, sermon by Rev. A. E. Truxal. The weather was unfavorable during the whole time, still the services were all very well attended. Under the management of R. V. A. E. Truxal there was raised, at the several services, by collections and subscriptions, \$215, towards defraying the expenses incurred in the erection of the chapel. The pastor and congregation feel very much encouraged by the success of this noble undertaking. The prospects of the congregation seem very bright at present. It is believed the congregation will now grow rapidly in spirit, life and membership. The chapel is favorably located. The congregation numbers between forty and fifty members, and in connection with the one at McKeesport, lately organized too, constitutes a mission field served by Rev. H. D. Darbaker, the faithful missionary. McKeesport needs to be cared for next and provided with a church. The congregation at present worships in a third story hall, for which a high rent must be paid. The prospects of this interest would also be very good if our people had a church of their own in which to hold their services. But lots are high as well as labor and building material, and the infant congregation, as may be supposed, is weak in numbers and in wealth. It is to be hoped that the people on whom the missionary will call for help will be liberal in their contributions, and that he will be able in laying a sure and safe foundation for the Reformed Church in the thriving town of McKeesport.

A RESPONSE.

The following speaks for itself:
Mr. Editor:—Will you have the kindness to publish the following:—

In the last issue of the "Sentinel and Herald" an appeal was made in behalf of Bro. Thomas, Barker Hill, Republic county, Kansas, who is represented as being in distressed circumstances.

Among other articles needed by him is a set of harness for his horse. Pattonville will furnish the harness. Who will furnish the horse and buggy? Come brethren, do not allow your native modesty to prevent you from saying "I!"
I. N. P.

ANOTHER CORNER-STONE LAID.

We publish from the *Missionary Sentinel and Herald*, with some corrections and additions, the following:—

The corner stone of the new church, for the English congregation at Williamsport, Pa., under Pastor J. S. Wagner, was laid on the 20th Sunday after Trinity, October 7th. The occasion was one of a very interesting character. The Rev. G. W. Gerhard, of Lock Haven, Pa., preached a missionary sermon in the forenoon; in the afternoon, Rev. J. F. De Long, of Bellefonte, preached the sermon for the particular occasion, and at a missionary meeting in the evening, addresses were delivered by Rev. R. L. Gerhart, of Lewisburg, and the Superintendent of Missions from Lancaster. The meetings were well attended, and all the discourses were listened to with much interest and attention. The corner-stone was laid in the afternoon in the presence of a large and interested concourse of people; the services being conducted by the pastor and the Superintendent of Missions. The name given to this new congregation is St. John's Reformed Church of Williamsport. The new church is located in the northern part of the city, removed somewhat from the business centre, which might be regarded as an objection by some, but there is probably no good ground for

it. That section of the city is occupied by dwelling-houses, and is extending rapidly; there is, moreover, only one English Church in said portion of the city. Thus it will be easily accessible to a large portion of the population, and will have a large field to cultivate, particularly in its Sunday-school work. The prospects of this mission are encouraging, and as it is growing in numbers, we hope it will also grow in grace and knowledge.

Work on the building is going on as rapidly as the weather will permit, and will be urged forward as circumstances will allow.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Coplay, Pa.—Although Rev. S. A. Leinbach has accepted a call to become pastor of Leesport charge near Reading, he does not contemplate changing his place of residence until some time next spring. Until then his post office address will be Coplay, Pa. On Sunday, Nov. 11, Rev. S. A. Leinbach celebrated the holy communion for the last time in the Reformed Church at this place. On Saturday evening previous he confirmed seven persons.

Ringtown, Pa.—On Sunday, Oct. 30th, the pastor, Rev. W. B. Sandoe, of Ringtown charge closed his fall communion services. The charge is composed of four congregations. The services in all of them were well attended. The St. Paul's congregation purchased a communion set, of elder E. J. Zahn, Lancaster, Pa. The Emanuel's congregation has just finished its church which had been begun some eight or ten years ago. It is a Union Church, and will be dedicated on the 18th inst. The St. John's congregation is making progress slowly. The pastor has a catechetical class of nine members there. The St. Peter's congregation is advancing in the way of support to the pastor, and contributing to benevolent objects. Here the pastor instructs a class of 12 members. Upon the whole the prospects of this charge are good, encouraging indeed to both pastor and people.

The pastor and wife were recently the recipients of a plentiful supply of substantial things to their larger from some friends at Gowen, Pa., and a purse of money collected by a little girl 12 years old. They feel grateful for these acts of kindness, and appreciate them as only a minister and his family can, with many well wishes to the kind donors, especially to their little friend who was so active in their behalf.

Myerstown, Pa.—At a special meeting of Lebanon Classis, held in the Reformed Church at Myerstown, on the 5th inst., the following business was transacted: The call of the Minersville charge to Rev. Geo. A. Zellers was confirmed, and a committee, consisting of Revs. L. D. Steckel, A. R. Bartholomew, and W. Donat, appointed to ordain and install him. The commission of Rev. C. S. Gerhard, as pastor of St. Stephen's Mission, Reading, was also confirmed. The committee appointed to consult with representatives of the Tulpehocken charge reported, and the action of Classis taken at Pottsville was reiterated, and the Tulpehocken charge requested to call a pastor, said pastor to supply the other three congregations of the old charge for the term of two years, provided he be asked so to do.

Rev. T. N. Reber's request to supply St. Michael's congregation was granted, with the proviso that he discontinue by the time of the next annual meeting of Classis.

The request referred to the Reconstruction Committee from last special meeting held in Reading was reported by said committee substantially as follows: That Rev. R. Apple be granted permission to continue preaching in the congregation now served by him, and that he also be allowed to supply Mohrsville, if he be invited to do so. Classis then adjourned.

Columbia, Pa.—Rev. J. H. Pannebecker of Elizabethtown, Pa., has been elected as pastor of Reformed Church, at Columbia, Pa.

Conyngnam, Pa.—The Fall communions of the Conyngnam charge, of which Rev. T. Derr is pastor, were largely attended in all the churches, and the collections for benevolence were as follows: St. John's, \$24, Conyngnam, \$14.25, Mountain Grove Church, \$3.67, and Shellhammer's Church, \$1.50. Total, \$43.42.

St. Vincent, Pa.—The St. Vincent Reformed Sunday-school of Chester Co., held their Foreign Missionary service on Sunday, Nov. 4. The collections amounted to \$37.50.

Pikeland and Vincent, Pa.—The Pike-land and St. Vincent charge of Chester Co., lately presented their pastor, Rev. S. P. Muger, with a very handsome new jump seat carriage; for his use while pastor of the charge.

Leidy's, Pa.—The Fall communion was held Oct. 21st. The pastor, Rev. Jas. G. Dengler, was assisted by Rev. D. E. Schoedler of Oley. At preparatory service twenty-one catechumens were confirmed, nine of whom were baptized previous to confirmation.

Sellersville, Pa.—Owing to the sickness, at the time of the pastor's mother, Rev. D. E. Schoedler administered the Lord's Supper to this congregation, Oct. 28th. Over one hundred persons communed. This congregation compares favorably with any city congregation, in intelligence, activity and liberality. Although small in numbers, it nevertheless pays its pastor a good salary, and contributes liberally towards the various educational and benevolent operations of the church. This change in the sentiments and practices of the people is largely due to the faithful and efficient labors of the pastor, Rev. Jas. G. Dengler. He has carried with him very pleasant recollections of his stay among this intelligent and progressive people. In the afternoon of Oct. 28th, he preached to a large audience in the church at Bridgetown, where he met an old acquaintance in the person of Father Appenzeller. This aged father and his good old lady are standing on the confines of the other world, and are patiently waiting for the salvation of their Lord.

Tamaqua, Pa.—On Sunday, October 28th, Rev. J. J. Fisher celebrated the holy communion in Christ Church, Rush township, Schuylkill Co., Pa., and confirmed 22 persons, all but one being grown persons. One is the head of a family. The church of this congregation is entirely too small, and it affords us pleasure to report that at a recent congregational meeting, it was resolved to build a new church next spring. In Trinity Church, Tamaqua, the holy communion was celebrated on Sunday, Nov. 11.

Schwartzwald, Pa.—Rev. A. S. Leinbach, pastor of this charge in Berks Co., Pa., on the 20th of October, confirmed 33 persons in Spiess' Church, and October 27th, 61 persons in the Schwartzwald Church.

Lansdale, Pa.—Rev. J. H. Sechler of Centre Square, Pa., and Rev. H. M. Kieffer, Norristown, Pa., are to deliver lectures in a course under the auspices of the C. A. S. at Lansdale, Pa. The latter to be delivered December 15th—subject to

be announced, and the former January 12, 1884—subject "Whitewash."

Reading, Pa.—Rev. C. S. Gerhard, lately called to the pastorate of the new St. Stephen's Reformed Church of this city, has removed to his new field of labor. His address is 523 North Eighth St. The new church will be dedicated in about a month. Reading will receive quite an accession of Reformed ministers. In a short time there will be 11 ministers of our church living in this city, namely, the pastors of the six city churches, Revs. H. Mosser, C. F. McCauley, D. D., J. W. Steinmetz, B. Bausman, D. D., L. K. Derr, C. S. Gerhard, and the following pastors of country charges: Rev. A. S. Leinbach, Schwartzwald; J. H. Leinbach, Kutztown and Amityville; S. A. Leinbach, Leesport; W. J. Kershner, Sinking Springs; F. W. Dechant, no charge.

Synod of the Potomac.

Baltimore, Md.—Third Reformed Church, corner of Paca and Saratoga streets, Rev. C. Clever, pastor, was occupied last Sunday morning, (Nov. 4th,) after having been closed several months for improvements. New walnut pews capable of seating 500 people, arranged so as to give a broad centre aisle, have been provided, also new carpets and pulpit furniture. The interior has been repainted very tastefully in subdued colors, giving a warm and comfortable appearance. The improvements cost \$2,500. The pastor preached morning and evening. The music was a special feature of the reopening, the choir, under the leadership of Mr. Millard Burk, Prof. A. E. Rodemeyer, organist, rendered several anthems. Mrs. Chas. L. Leber and Miss Nannie Delphy sang solos. The chancel was adorned with flowers. This is one of the most prosperous congregations in the city. It is free from debt. They are to be congratulated on their good condition and in having their house of worship so greatly improved.

Shepherdstown, W. Va.—Quite a number of persons assembled at the residence of Dr. Reynolds of Shepherdstown, W. Va., on Tuesday evening, Oct. 30th, to participate in the reception given to Rev. B. F. Bausmann and his young wife who recently returned from their tour. A large portion of Rev. B.'s congregation was present, as well as his friends of other denominations in the town, and persons from a distance to offer their hearty congratulations to the young couple, who have already made many friends in their new home and field of labor. The evening was spent pleasantly, and abundant and elegant refreshments were also served. All departed wishing the young pastor and wife a long life of joy and usefulness, and a prosperous pastorate among his people.

Mercersburg, Pa.—Rev. J. W. Knappenberger, pastor elect of the Reformed Church, Mercersburg, Pa., preached his first sermon at that place on the 4th inst. A special meeting of Classis will be held this week to receive him and make provision for his installation.

Conawago Charge, Adams Co., Pa.—A committee consisting of Revs. Dr. M. Kieffer, D. U. Wolf, and D. N. Dittmar, has been appointed by Gettysburg Classis to supply Conawago charge until a division of the charge is effected.

Pittsburgh Synod.

Irwin Station, Pa.—The congregation at this place enjoyed a very pleasant communion on the twenty-first of October last. Six members were added to the church, and yet there is room.

Pittsburgh, Pa.—Communion services were held Oct. 14th, in Grace Reformed Church, Rev. John H. Prugh, pastor. Seven accessions were made to the membership.

We are glad to note that the young ladies of Grace Church have organized a Foreign Missionary Society, and have entered upon an earnest, enthusiastic Fall campaign. Miss Jean M. Craig is the efficient and talented secretary.

Monroe, Pa.—We are pleased to note that the members of the Beaver charge, Clarion Co., Pa., made their pastor, Rev. J. F. Wiant, a donation visit, bringing with them and leaving for the use of the pastor and family, as also for the horse, a number of well chosen, substantial and useful articles. Pastor Wiant and family are grateful for these and the many other marks of confidence and respect. They are indeed worth more than their money value to them, and will serve as new incentives to greater earnestness in the Master's service.

London, Mercer Co., Pa.—We are glad to state that Rev. J. J. Pennepacker, pastor of the church at London, Pa., who in July last was stricken down with paralysis, the whole right side having been rendered powerless for a number of weeks, is gradually improving, and there are good hopes that before many months he will again be able to attend to his ministerial duties.

Greenville, Pa.—Pastor F. B. Hahn and his Sunday-school at Greenville, Pa., the Supt. Blair of the S. & A. R. R., purposing to give the orphans at the Home, Butler, Pa., a free ride to Greenville, Pa., has invited all the members of the Home to make this trip to Greenville on Thanksgiving Day. The Sunday-school proposes to give a dinner to their visitors, which no doubt will be an enjoyable affair in many ways.

Beam Charge, Somerset Co., Pa.—The Fall communions have just been held in all the congregations of the Beam charge, Rev. M. H. Dieffenferder, pastor. All the services were well attended. The contributions during this communion season, in various ways amounted to \$125.00. Towards classical apportionment, \$76.00, Church extension, \$27.00, and Foreign Missions, \$22.00. Through the instrumentality of one of the members of the Beam congregation, money was received to buy the pastor a silk hat, which was presented to him also during this season. This has been the third expression of kindness towards the pastor from this congregation during his pastorate among them. Such acts from a pastor's people are like an oasis in the desert, that refreshes the weary traveler on his journey; these are refreshing to the pastor and encourage him in his work among them.

Synod of Ohio.

Upper Sandusky, O.—The holy communion was celebrated in the country congregation of Upper Sandusky charge, Rev. E. D. Miller, pastor, on the 21st of Oct. The services were partly in English and partly in German. A large number of people were in attendance, and many joined in the celebration of the Lord's Supper. In the evening a missionary meeting was held under the management of the Young People's Missionary Society of the congregation. The exercises were profitable and interesting. The society is well organized and is accomplishing a good work. The Sunday-school is also in a flourishing condition, and contains a number of active, energetic workers. The church in the city is undergoing extensive repairs and improvements. Rev. Prof. A. S. Zerbe, of Tiffin O., assisted the pastor.

New Basil, Kans.—Oct. 14th was a very pleasant day for the New Basil Church. The congregation for the first time held a missionary festival. Several ministers per invitation of the pastor, Rev. A. Bolliger, were present and made addresses and otherwise assisted in the interesting services. Rev. Graf, missionary pastor at Wathena, and Rev. Jackhoff, of the Evangelical Church were present. A collection of \$30 was taken up, which was equally divided between Home and Foreign Missions. This was very well for what is yet a mission field.

Clerical Register.

Rev. I. A. Sites, late of Columbus Junction, Iowa, has accepted the agency of Northern Illinois College. His address for the present is Fairview, Ind.

The address of Rev. J. Eichen, is Olney, Ills.

The post office address of Rev. A. Heineman, is Baxter, Jasper Co., Iowa.

LIFE OF ZWINGLI.

We have secured several copies of the Life of Ulric Zwingli, translated by Rev. T. C. Porter, D.D., LL.D., which we will send, postpaid, on receipt of \$1.50. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

Ref. Church Publication Board,
907 ARCH ST., PHILADELPHIA.

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From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

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ALMANAC for 1884.

Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid,	\$0.12
12 copies,	.65
50 "	2.50
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SOMETHING FOR THE

BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.

200 copies, a Holiday Book worth	75 cents.
300 copies, " " "	\$1.00.
500 copies, " " "	\$1.25.

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered.

See rates elsewhere announced. Orders must be accompanied with the CASH. Address

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

MISSIONARY SOCIETIES AND OUR ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns.

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907 ARCH ST. PHILA.

Business Department.

Rev. CHARLES G. FISHER,
Superintendent and Treasurer

TERMS OF THE MESSENGER:

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Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing.

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

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SUNDAY-SCHOOL PERIODICALS For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at price in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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Forms and Hymns bound separately, Tinted Paper, Turkey Antique, in Morocco Cases, with Handles, something neat and convenient,	3.50

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As usual, we call the attention of Pastors and Superintendents to our line of supplies for the coming Christmas Season. We can fill orders for Christmas Services and Carols at the following rates:—

Christmas Services, No. 1, Whitmer, 40c. 7d. doz.
" " No. 2, 3, 4, 25c. 7d. doz.
" " No. 5, with music, \$5 7d. 100.
" " No. 6, new, 30c. 7d. doz.

Sample copies of the 6 Services, 15 cents.

Christmas Annals by Biglow and Main, Asa Hull, J. J. Hood, Mrs. E. Pitt, and others, at usual prices. Sample copies, 5 cents each.

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We respectfully solicit the patronage of the Church. Address

Miscellaneous.

THE LITTLE LAKES OF MICHIGAN.

W. M. N.

The little lakes of Michigan—
How sweet is their repose!
Concealed within her loving breast
Their beauty no one knows,
Till wandering through her forests grand
He's struck with warm delight,
As through the trees some one of these
First breaks upon his sight.

The larger lakes along her coasts
Are tossed like ocean wild,
But the little lakes within her breast
With lighter waves are spoiled.
They're ruffled by the swallow's wing
That low above them flies,
Or with the wild-duck's frolicking
They seem to sympathize.

The lucid lakes of Michigan!
So mirrored is their sheen
That viewless is their surface oft
Which lies two worlds between.
The crag looks on itself reversed,
And round and down are hung
The towering trees antipodes
A sky beneath them swung.

The charming lakes of Michigan!
Not only do they shed
A beauty o'er their world beneath
But yield it overhead.
Within her lightsome scull the maid,
With every grace supplied,
While o'er their surface she's conveyed,
Receives a charm beside.

The smiling lakes of Michigan!
No older do they grow,
But still retain their youth the same,
Let seasons come or go.
O'er them no ruins cast their gloom,
No castles old and gray,
But round them wilds congenial bloom
And suffer no decay.

The placid lakes of Michigan!
O, may our breasts, like theirs,
Be never highly swoln with rage,
Nor deeply sunk with cares,
But just be touched by Pleasure's wings,
And be at times serene,
To let the shades of heavenly things
Be settled deep within.

Selections.

Times of general calamity and confusion have
ever been productive of the greatest minds. The
purest ore is produced from the hottest furnace,
and the brightest thunderbolt is elicited from the
darkest storm.—Colton.

Let not unworthiness scare the children of
God. Parents love their children, and do them
good not because they see they are more worthy
than others, for it may be far otherwise, but be-
cause they are their own.—Archbishop Brighton.

Seldom can the heart be lonely
If it seeks a lonelier still,
Self forgetting, seeking only
Empire cups of love to fill.
—Frances Ridley Havergal.

Croaking Christians should read the book of
Nehemiah. A preacher once said in conference
that he had wept over the terrible state of things
on his charge. Bishop McTear said in reply,
"What we need, brother, is not weeping Jeremiahs—
but building Nehemiahs."

Items of Interest.

The Supreme Court of Kentucky has decided
that a wife may recover money lost by her hus-
band in gambling.

Under the sceptre of the Czar of Russia live
thirty-eight different nationalities, each speak-
ing its own language, which is foreign to all
others.

Five women are candidates for the office of
Superintendent of Public Schools in as many
Nebraska counties, and all are regular, party
nominees.

The remains of Harvey, discoverer of the cir-
culation of the blood, have been placed in a thou-
sand-dollar marble coffin by the Royal College of
Physicians.

It is stated that over \$15,000,000 of fractional
currency is still outstanding, although it is prac-
tically out of circulation. It is supposed that a
large part of it has been lost or destroyed.

Berlin tradesmen are so excited by the pro-
posed opening of co-operative stores that they
have asked the Emperor to forbid members of
the army and navy to have anything to do with
them.

According to the New York Tribune there are
only six distilleries of rum in the country, and
all six are in Massachusetts. Of nearly half a
million gallons of rum exported last year the
greater part went to Africa.

The altitudes at which vine-culture ceases in
different countries are said to be the following:—
In Wurtemberg at 1,000 to 1,500 feet; in Swit-
zerland and the Tyrol, 1,700 feet; on the south-
ern slope of the Alps, 2,000 feet; in Sicily, 3,000
feet; in Teneriffe, 3,000 feet; on the Himalayas,
10,000 feet.

The Mormon apostles, who modestly represent
themselves as models of the primitive apostle-
ship, own and run a bank, street railroads, an
opera house, and a mammoth trading post in Salt
Lake City, control the Utah Central Railroad
and collect \$500,000 a year in tithes from the
faithful followers of the Church of the Latter-Day
Saints.

The money of Tongkin is made of lead, and
very bad lead at that. The coins are thin disks
strung on twine, and for a gold or silver piece
the traveler receives more of them in exchange
than he can carry away. A lady going shopping
is followed by a coolie who carries her purse and
groans under the load. Of course, such a cum-
bersome medium hampers commerce, and one of
the first reforms which the French hope to intro-
duce is a silver currency.

The magnitude of the business of advertising,
and the amount of it done by a single firm are
indicated by some figures just published relating
to a Philadelphia agency,—that of Messrs. N. W.

Ayer & Son. These gentlemen, in the thirty-
nine days between September 1st and October 9th
just past, received orders to place advertising
amounting to \$239,648.41. This firm is said by
a contemporary whose knowledge is doubtless
competent to be probably at the head of the
world's business in advertising, in respect of the
amount it handles.

"A workman," says *El Dia*, "who has acquir-
ed a certain celebrity for his fortune in the hunt-
ing field, as well as for his success in training
wild birds and animals, had succeeded in domes-
tivating an eagle so far that the bird would come
down from the greatest height in answer to a sim-
ple sign or a slight whistle. The eagle flew about
with the pigeons, causing no little consternation
among them at first. It used to fly long dis-
tances, but came back two or three times a day to
take its food out of the hands of its master. Af-
ter a few days, however, a flock of eagles was
seen in the neighborhood, and their domesticated
fellow disappeared with his friends, never to re-
turn."

The Vermont law giving women the right to
vote for school officers and to hold educational
offices, which has been in force three years, is
practically a failure. The law is obscure in its
terms, and too little interest has been taken by
the women in its provisions to obtain a judicial
interpretation of it. Of the 241 towns in the
State twenty have this year chosen women for
Superintendents of schools, but in no case has
such a choice been brought about by the votes of
women. Of the twenty the majority are clergy-
men's wives. Female Superintendents were
not a novelty in the State even at the time of
the passage of this law, but the legality of their
election had not previously been formally recog-
nized.

Russia appears to be losing her pre-eminence
as the granary of Europe in face of such com-
peting countries as America and India, but
whether or not she can yet claim to be a great
manufacturing country may be seen from the fact
that, according to statistics lately compiled in the
Ministry of Finance, there are just 17,176 large
manufactories and works of all kinds in the 52
provinces—an extent of land as big as the rest
of Europe—with not more than 600,000 work-
people employed. This total does not include
15,272 small establishments of the peasants of
not more than five workers to each, where
chiefly articles of domestic use are wrought,
and has been calculated for the purpose of regu-
lating infant and female labor in works and fac-
tories.

The people of New Orleans have begun to dis-
cuss, from a sanitary point of view, the existing
mode of disposing of their dead with a degree
of earnestness which warrants the hope that it
will lead to a reform. The location of New Or-
leans and the nature of the soil originally for-
bade interment within the city limits, and the
use of vaults wholly above ground has been re-
tained to the present day and even allowed in the
heart of the city. The unhealthfulness of this
system, especially in such a climate, is apparent,
but hitherto the natural aversion to innovations
involving the last offices for the dead has pre-
vented an agitation of the subject. It is sug-
gested that suitable burial-places might be pre-
pared on the Metairie Ridge by thorough drain-
age. It will be strange if the advocates of cre-
mation do not contribute many arguments to this
discussion.

During the quinquennial period 1875-1880,
notwithstanding commercial depression, the cen-
sus of the German Empire showed an average
increase in population of about 500,000 souls.
Since 1880, however, according to statistics lat-
ely published, a contrary movement has set in.
The falling off, however, is somewhat unequally
divided; and in Prussia there is still a slight in-
crease, amounting to between 8,000 and 9,000
persons in the Rhenish provinces, Westphalia,
Saxony, and Brandenburg. On the other hand,
the province of Posen is stated to have lost
87,780; Eastern Prussia, 81,614; and Pome-
rania, 22,322. The diminution in Bavaria has
been more considerable. Out of a population of
5,284,778 inhabitants which Bavaria possessed
at the end of 1880, there is now a loss of 23,186,
while Wurtemberg has lost 14,052 out of 1,911,
118.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

HISTORY OF THE CHRISTIAN CHURCH. By
Philip Schaff. New Edition, thoroughly re-
vised and enlarged. Vol. II. Ante-Nicene
Christianity. A. D. 100-325. New York:
Charles Scribner's Sons. 1883. Pp. 887. Price,
\$4.00.

This second volume of Dr. Schaff's Church
history will be welcomed by the thousands who
are interested in the subject of which it treats. It
is a compliment to the author that the public al-
most became impatient in waiting for it. Dr.
Schaff has been doing so much in other depart-
ments of theological literature that, notwithstanding
the excellent manner in which he has accom-
plished all he has attempted, fears were enter-
tained that he might be entirely diverted from what
many came to regard as the main work of his life.
It is evident, however, that he has not been un-
mindful of what was expected of him, and the
volume before us, as it now appears, justifies the
delay. The difficulty has not been that Dr.
Schaff has allowed himself to be entirely pre-oc-
cupied with other things. The truth is, so much
new light has been continually thrown upon
church history by discoveries made during the
present generation, and so great have been the
probabilities that additional sources of informa-
tion would be found, that there has, naturally,
been a strong disposition to wait for new devel-
opments. Ancient manuscripts and fragments of
books have been discovered in the recesses of clois-
ters, and early Christian art has been unearthed,
all tending to confirm or modify the impressions
men had not only in regard to the customs, but
the history and faith of the early Church. The
Syriac Ignatius, which opened a new chapter in
the "controversy so clearly connected with the
rise of Episcopacy," and the *Codex Sinaiticus*—
the only complete uncial MS. of the Greek Testa-
ment—may be cited as instances of this. It is
no wonder that Dr. Schaff should be disposed to
delay his work, when, as he says, the possibilities
are that the *Lord's Ordices* by Papias, the *Memorials*
of Hegesippus, and the *Greek original* of
Irenaeus may yet turn up.

But, to say nothing more in extenuation of Dr.
Schaff's apparent tardiness, his history is much
better than if he had published it with the mate-
rials at hand twenty years ago. The book has
been brought up to the present advanced state of
knowledge, and, we think, is very complete, as it
makes the results of the best scholarship of the
age available and useful to the rising generation.

The volume before us covers the second period
of Church history, and treats of Ante-Nicene
Christianity, or the age of Persecution and Mar-
tyrdom; from the death of John the Apostle to
Constantine the Great, A. D. 100-311 (325). It
is an entire reconstruction of the corresponding
part of the first edition (Vol. I, pp. 144-528),
which appeared twenty-five years ago, and is
more than double the size. Some of the chapters

The plan of the work will commend itself to
the student. All the literature of the particular
subject treated of is given at the beginning of
each chapter, so that any one may find authori-
ties if he wishes to go into investigations for him-
self. Besides there are copious foot-notes, into
which much incidental comment and criticism
flows, leaving the main text to be read without
interruption by those who wish the simple cur-
rent of the author's statements. Dr. Schaff's
English is noted for its clearness and purity, and
it requires very little effort to get his meaning.
The Alphabetical Index and other tables are a
good feature of the work, as they make the con-
tents easily available. We are glad to hear Dr.
Schaff say that the third volume of his history
needs no reconstruction, and that a new edition
of the same, with a few improvements, will be
issued without delay.

It is almost superfluous to say that Charles
Scribner's Sons have published the work in the
admirable style for which their house is noted.

THE THEORY OF MORALS, by Paul Janet.
Translated from the latest French edition.
New York: Charles Scribner's Sons. Pp. x
and 490. Price, \$2.50. For sale by E. Clax-
ton & Co.

The author of this work is also the author of
an admirable philosophical work on "Final
Causes," an excellent translation of which has
been published by Scribner's Sons, and has been
very favorably received. Those who are acquaint-
ed with it will be prepared to expect much from
the present work; nor will their expectations be
disappointed. The book is eclectic in the best
sense, and yet thoroughly original. The author
has made a study of all the moral systems, ancient
and modern, and taken from each what he re-
gards as their truth. His originality lies in the
manner in which he has combined and harmonized
these truths from a fundamental principle.
His theory is a kind of *rational eudamoniism*,
which allows of no divorce between happiness
and good. It is opposed on the one hand to util-
itarian eudamoniism, which resolves the good
into something purely subjective and virtually
destroys morality, and on the other to the ab-
stract formalism of Kant's morality, which re-
solves the good into something purely objective—
the law of duty, and which has neither motive
nor reason, which commands and compels with-
out saying why. The former has no moral char-
acter; the latter has indeed true moral character,
but it is incomplete and mutilated. The author
strives to mediate between the two. He regards
his theory as fundamentally that of Plato and
Aristotle, of Descartes and Leibnitz. Schleier-
macher reduced all moral ideas to the three
primary ones of the *good*, which is the object or end
to be pursued or attained; *virtue*, or the habit or
quality of the agent who performs the good; and
duty, or the law which determines the relation of
the agent to the end. It is of these three funda-
mental ideas under their several aspects that our
author treats; but in a different order from that
of Schleiermacher and Rothe. His book is di-
vided into three parts, the first treating of the
good, the second, of duty, and the third, of virtue.
It is thoroughly practical throughout, and written
in the clear style which the French know so well
how to employ.

BIBLIOTHECA SACRA. October, 1883. The
leading article of the present excellent number is
the third of a series by Prof. Bissell, D.D., on the
Proposed Reconstruction of the Pentateuch, in
opposition to the criticism of Wellhausen and the
school to which he belongs. It is an examination
of the Pentateuchal codes with a view to showing
that the conclusions of this school, especially as
to the late date of the Priest code, are untenable.
The writer takes up Wellhausen's arguments
drawn from (1) the place of worship; (2) the
sacrifices; (3) the levites; (4) the priests and
Levites; and (5) the revenues of the priests and
Levites. He makes an honest endeavor to refute
them, but with what success it remains for the
critics to say. The fourth article by Rev. W. N.
Cobb is on Recent Theories of the Divine Fore-
knowledge, in which he gives the opinions of
Rothe, Dorner, McCabe and Whedon on this
difficult subject, compares their views with the
testimony of Scripture, and inquires how far the
traditional view of divine foreknowledge needs
revision. Dr. Meier discusses Sociology and
Christian Missions; Dr. Hill, Theism and Ethics,
and Prof. Wright, the Practical Bearings of our
Belief, concerning the relation of Death to Prob-
ation. Rev. C. W. Park gives us a second ar-
ticle on the Brahmasoma, and Prof. Schomp de-
fends Ctesias of Chius, whose historical veracity
has in modern times been almost universally
impeached.

LITTELL'S LIVING AGE. November 10, 1883.
Contents: Scotland in the Eighteenth Century.
1707—Scottish Review; The Wizard's Son, part
XVII, Macmillan's Magazine; Samuel Richardson,
Contemporary Review; A Recollection of the
Riviera, Temple Bar; Through Portugal,
Fortnightly Review; Ruth Hayes, Belgravia;
University Life in the Early Part of the Seven-
teenth Century, Gentleman's Magazine; Alpine
Gossip, A Pilgrimage to Adam's Peak, and A
River Parade of the British Army, Pall Mall
Gazette; and poetry.

The November WIDE AWAKE might fitly be
called a boy's number, since almost every one of
its stories, outside the serials, has a boy for the
"leading character." Opening with Lungren's
beautiful frontispiece, "Autumn Leaves," there
follows a stirring narrative poem of the late
American war, by Mrs. Emma Huntington Na-
son, entitled "The Bravest Boy in Town." The
opening story, "Benny's Wigwag," is by Mrs.
Mary Catherine Lee, a touching little record of
the homelessness of the Indian in the land the
race once owned and never sold. Then comes
an exceedingly interesting narrative entitled
"My Arizona Class," written by Mrs. Jessie
Benton Fremont, describing her work in one of
the Arizona schools while General Fremont was
Governor of Arizona; faithful portraits of the
General and Mrs. Fremont accompany the ar-
ticle. Another story, inspiring alike to mothers
and children, is by Turpley Starr, and is entitled
"Mother's Round Table." "Two Persian School-
boys," by Mary J. Safford, describes with much
accuracy as to dress and customs, a Persian lion
hunt in the time of Darius. The amusing story
of the number is the one by Annie Hicks, de-
scribing "How Mr. Kit had his Picture Taken."
The serials come to conclusions; the two little
emigrants, "Bobaday" and "aunt Corinne,"
reach home "On Indiana Roads"; and Cacique
John is left on Cozumel, in Mr. Ober's Yucatan
romance; Laura butters the whole loaf at last, in
Mrs. A. D. T. Whitney's "Buttered Crusts."

The last of the John Spicer Lectures is deliv-
ered by one of the audience, and the subject is
"Boys," and Marion Harland gives her last
Cookery Lesson to the Wide Awake Cooking
Society. Arthur Gilman has a chatty Dictionary
paper, there is a piece of music written over seas
by Rheinberger for WIDE AWAKE, with a German
version of the words by Mrs. Norton's "Bingen
on the Rhine," with a full-page illustration by
Shirlaw. "When the Gentians Blow," by Celia
abeth Cummings, and "Little Justine," by Celia
Thaxter. In the Chautauqua Young Folks'
Reading Course, the notable papers are John B.
Gough, in Mrs. Bolton's Success Series, Dr. Sar-
gent's "Emergency" article, and Mrs. Power's
chapter in "Anna Maria's Housekeeping."
This number closes the seventh volume, and a
tempting prospectus is given for 1884. Among

them are serials by Elizabeth Stuart Phelps and
H. H. (Helen Hunt).
Only \$2.50 a year. D. Lothrop & Co., Pub-
lishers, Boston, Mass.

Married.

In Grace Church, Pittsburg, Sept. 11, by Rev.
John H. Prugh, Miss Anna Dreyer to Mr. Gus-
tave N. Hamer, both of Pittsburg, Pa.

At 280 Federal street, Allegheny, by the same,
Miss Mary Shaw, of Lewistown, Pa., to Mr.
William Householder, of Pittsburg, Pa.

On the 1st of November, 1883, by Rev. B. B.
Ferer, of Pleasant Unity, Pa., at the residence of
the bride's father, Mr. Henry Lauffer, in the
presence of many relatives, Mr. John L. Stouffer
to Miss Matilda Lauffer.

On the same day, by the same clergyman, at
the residence of the bride's father, Mr. George
Fritz, Mr. James H. Albert, of the firm D. E.
Albert & Co., of Youngstown, to Miss Emma L.
Fritz, of Youngstown, Pa.

At the residence of Hon. John H. Hugus, Delmont,
Pa., November 5, 1883, by Rev. A. A. Black,
Mr. William B. Hoskinson to Miss Maria L.
Lawson, the former of Bolivar and the latter of
New Florence, Pa.

At Cheney on the 29th ult., by Rev. I. G.
Brown, Mr. John Anderson to Miss Emma Wit-
ten, both of Sedgwick county, Kansas.

On the evening of November 1st, at the home
of the bride, by the Rev. E. H. Dieffenbacher,
William A. Garman, of Cumberland, Md., to
Miss Mary B. Gernand, of Mann's Choice, Bed-
ford county, Pa.

Tuesday morning, October 16th, at the resi-
dence of the bride's father, by Rev. S. L. Runkel,
Mr. G. H. Gise to Miss Emma Ours, both of
Wilton, Iowa.

On the 6th inst., in Reading, Pa., by Rev. B.
Bausman, Rev. Franklin W. Smith, pastor of the
Tannersville charge of the Reformed Church,
Monroe county, Pa., to Miss Maggie R. Ault, of
Lancaster, Pa.

On November 6, 1883, at the residence of the
bride's parents, near Shepherdstown, W. Va., by
Rev. B. F. Bausmann, James P. Staley to Helen
C. Hoffman.

Obituaries.

Mrs. Margaret C. Wiestling.

The death of this estimable and greatly be-
loved woman has touched many hearts with deep
and unaffected grief. She departed this life on
the morning of October 26th, following within a
few brief months her husband, the late George
P. Wiestling. She was the daughter of Samuel
and Mary C. Berryhill, and was born in Harris-
burg on the 15th day of October, 1810.

Her early and her married life were spent in
this city, where she became widely known and
greatly esteemed. She united with the Market
Square Presbyterian Church in January, 1833,
and for more than fifty years maintained her
connection with it, dying in its fellowship and
leaving to its communion the memory of a char-
acter unblemished in its purity, and beautiful by
its gentleness and consistency. She was a devout
and faithful attendant upon its religious services.
Her place in the sanctuary was seldom vacant,
and only for the best of reasons. The place of
social prayer and Christian works of charity at-
tracted and received her love and service. Her
pious example and unswerving fidelity, her large
charity toward all her fellow-creatures, and her
especial love for them who were of the household
of faith, her lowly self-estimation and her gener-
ous estimate of others, her gentleness of speech
and evident guilelessness of heart, were qualities
instantly recognized by all who became acquaint-
ed with her.

In the virtues of home life, unwearied care for
all, unchanging love and bright and sunny cheer-
fulness amid all duties and at all times, few
women excelled her. To her could be applied the
words: "In her tongue is the law of kind-
ness. The heart of her husband doth safely
trust her. Her children rise up and call her
blessed. Her own works praise her in the gates."
As a neighbor and friend she was deeply loved
and trusted, and in the Church as a disciple and
follower of the Lord Jesus her irreproachable
life, her unwavering trust in the Divine Christ,
and her simple and entire acceptance of all the
teachings of Scripture greatly commended her to
all and was a help to the feeble faith of many.
Unhindered by doubts, trusting all the ways of
Providence without any questionings, quietly
leaving all that could not be understood with
God, her life flowed on so evenly and so gently
that few realized its religious power, and only
felt it as a presence of silent goodness. Her pas-
tor for nearly thirty years rejoices in the memory
and the "testimony" of her Christian life.

The closing days of her life were made conspicu-
ous by her patience and resignation amid great
sufferings, and by the blessed assurances given
her from above of the eternal home. Her heart
was lifted above all doubt and fear and the hearts
of her children and friends were greatly comfort-
ed, as for her the terrors of death passed away,
and the eye seemed to see the entrancing sights
and the ear to hear the glorious melodies of the
World that waited her coming. Faith in her
Redeemer seemed to rise into direct and happy
visions of Him.

Two sons and two daughters survive this dou-
ble sorrow in the recent loss of both the parents,
but will have through life the double joy of pre-
cious memories of the past and of having parents
who "have passed into the skies."

Miss Linnie Weiser.

Providence, in her mysterious dispensation,
often severs ties which are most intimate and, for
more reasons than one, of such a character as to
render it impossible to replace the broken link.
Miss Linnie Weiser was a lady of unexceptional
character—a safe example for all with whom she
came in contact. She possessed more than ordi-
nary intelligence and sweetness of disposition;
hence, her society was always sought by the
young, the middle-aged and elderly persons. She
was a Christian lady, an earnest and untiring
member of the Church, and will be missed by
those with whom she delighted to associate in
church work. In short, her absence will be sorely
felt by her friends, by her relatives, and by her
church, which imposed no duty upon her that
she did not always faithfully and cheerfully
fulfill. She never failed to respond in a liberal
and substantial manner to the demands made up-
on her by the sick and the destitute. She always
felt a deep interest in the Sunday-school con-
nected with her church, and she will be missed
by her class of young ladies, for whose interest
and welfare she showed a willingness to sacrifice
much. One more regular in attendance and
more devoted to the duties and responsibilities
resting upon her as a teacher is rarely found. The
writer had the privilege of Miss Weiser's ac-
quaintance for many years, and cheerfully bears
testimony to the fact that she possessed every
quality that goes to make up the character of a
perfect lady and an exemplary Christian.

How few realize the uncertainty of life and the
certainty of approaching death. One generation
passeth away and another cometh. The transi-

tion is so regular as hardly to arrest attention or
cause comment. "It is not all of life to live, nor
all of death to die." May not this dispensation
in the early death of Miss Linnie prove to all
her many friends a warning and admonition?—
G. H. in *Sunbury Daily*.

DIED.—At his residence, near Greencastle, Pa.,
on Sunday morning, October 14th, at 7 o'clock,
Elder Adam B. Wingerd.

Mr. Wingerd had been in ill health for some
time, but it was not until a few weeks previous
to his death that his sickness became serious and
indicated that the end of his earthly pilgrimage
was drawing near. He retained his full con-
sciousness until about an hour before his depart-
ure. When it became apparent that his sickness
would be unto death, he resigned himself to the
will of his heavenly Father with strong faith in
His goodness and love. He had the natural de-
sire to live still longer among his friends, but as
it seemed to be the will of the Lord that he
should bid farewell to his earthly home and the
beloved ones there, he expressed himself as ready
to depart and be at rest in the heavenly home.
He calmly gave all necessary directions in regard
to his earthly affairs and earthly relations, and
then looked forward in a childlike spirit of hum-
ble trust to the solemn change. These directions
included thoughtful references to the funeral ser-
vices, showing how calmly he looked upon death,
not as an enemy, but as a welcome change for the
believer. In the midst of the tender ministrations
of his family and the comforting offices of our
holy religion he peacefully fell asleep as the light
of the holy Sabbath dawned upon the world,
passing from the earthly Sabbath to the rest that
remaineth for the people of God.

The funeral took place on Wednesday, the 17th
inst. The services were conducted at his resi-
dence by Rev. Drs. Geo. B. Russell and Thos. G.
Apple, the latter preaching the sermon from He-
brews iv: 9, "There remaineth therefore a rest
for the people of God." The interment took
place at Emmetsburg, Md.

In the death of Mr. Wingerd the Church has
lost one of its active and efficient members. He
was known to the Church at large through the
prominent position he occupied in its service, as a
member of several of its principal boards, and by
the intelligent and zealous part he took in the
meetings of its different judicatories. He was for
many years the Treasurer of the Board of Trust-
ees of the Theological Seminary, and for a long
series of years, also, a member of the Board of
Publication. In the meetings of Classis, District
Synod and General Synod, he was well known as
one of the leading members of the Church. The
pastor of the Greencastle congregation, of which
he was a member for many years, and also an
elder, was absent at the time of the funeral, on
his way to attend the meeting of the Potomac
Synod in North Carolina.

Elder Wingerd was kind and affable, a
Christian gentleman, ever ready to minister com-
fort to those in trouble, and encouragement to the
despondent. Though often oppressed by ill
health and the cares incident to a business life,
he seemed to forget these whenever he could
lighten the burdens of others around him. He
was of a sanguine temperament, which disposed
him to look rather upon the bright than upon the
dark side of life. To this natural tempera-
ment he added a firm faith in the orderings of di-
vine providence. He was hopeful in every work
which looked towards the advancement of the
Redeemer's kingdom in the world. He was open
and candid in the expression of his views, but al-
ways disposed to be kind towards those who dif-
fered from him in their opinions. In paying this
tribute to his memory we are not unmindful of
his imperfections, for these attach themselves
to the lives of the best. He was called in his
life-time to face and struggle with many difficul-
ties, and in the midst of these he ever acknowl-
edged his shortcomings; but the charity he
manifested in his judgment of others was freely
accorded to him by those who knew him best.
After the labor of life he rests from his labors,
and his memory is sacredly cherished by a large
circle of friends who mourn his departure. In
the hereafter, lighted up by the presence of Him
who is the resurrection and the life, those who
part in the earthly home will meet again to dwell
forever with the Lord. A FRIEND.

DIED.—Near Clearspring, Washington county,
Md., Sept. 22, Mr. Henry Wolf, of pneumonia,
aged 73 years.

The deceased was born in Prussia, and removed
to this country in early life. He was consecrated
to God's service in infancy, in the covenant of
baptism, and in the old country, at the proper
age, received a thorough course of instruction in
the Heidelberg Catechism; and thus assumed
the vows which his parents assumed on his be-
half. This profession on his part was no formal
one. His deep piety was exemplified in his life.
He sought to exhibit in his life the truths of our
holy religion. He was faithful in his attendance
on the sanctuary and the ordinances of God's
house. Warmly attached to the Church of his
choice, he was no bigot, but sought to learn from
all sources of knowledge, "proving all things
and holding fast that which is good." He was
humble in his walk, quiet, cheerful and inoffen-
sive in his life. He had no enemies, and was
universally beloved. Such are missed in the
community and Church, yet such do the angel-
reapers gather into the heavenly garner. A be-
loved wife, who long has shared his joys and sor-
rows with him in life's journey, and four children
survive him, and mourn his loss. To the sure
word of God's grace we commend this sad-hearted
household. Death to him had no fears—yes, he
was anxious to depart and be with his blessed
Saviour. Calmly and peacefully did he depart
this life, in the peaceful hope of a blissful eter-
nity. We laid him away in St. Paul's Cemetery,
near the church, where he is destined to worship
safe from the storms of this world. There his
body sleeps in hope, till the resurrection morn-
ing. May his life and memory be blessed to the good
of us all. G.

DIED.—At her home in Harrislog Valley, Pa.,
October 3, 1883, Mrs. Polly Murrells, aged 92
years.

One of the lowliest of the lowly, yet, in her
humble way, she was a faithful follower of the
Saviour. A member of the Reformed Church at
Alexandria, as long as her health permitted, she
was a devout attendant upon the services of the
sanctuary, walking the long distance from her
home to the church. At last the bowed form and
wrinkled face were seen no more among the
worshippers, and we learned that "Aunt Polly"
had grown too feeble to leave the house.

Her home was so difficult of access that many
who would have been glad to minister to her,
were not able to do so. But those of us who
were permitted to visit her, during the years of
her affliction, will not soon forget the lesson of
her stricken age. Old and poor and neglected,
she still bore testimony to the love of Christ.
Every visit we thought must be our last—she
seemed so near death for so long a time. Finally,
the wished-for messenger came, and, for her, care

General News.

Home.
The Elections.

The interest of last week centred in the elections held on Tuesday. In New York the Democratic State Ticket, except the candidate for Secretary of State, was elected. The Republicans elected a majority of the State Senate. Pennsylvania, Connecticut, Minnesota, and Massachusetts were carried by the Republicans. In the latter State, Gov. B. F. Butler was defeated. Maryland, Virginia, New Jersey, and Mississippi went Democratic. Mahone in Virginia was left far in the rear.

PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, November 12, 1883.

FLOUR.—We quote the whole range of prices as follows: Super, \$3.35; winter extras, \$3.62; Pennsylvania family, \$4.87; 5.10; Western winter do., \$5.12; 6; Delaware do., \$5.25; 5.75; winter patent, \$6.67; 5; Minnesota clear, \$5.25; 5.62; do. straight, \$5.62; 6; and do. patent, \$6.37; 7. Rye Flour was firm but quiet at \$3.75 for choice. Buckwheat Flour.—Sales of 14,000 lbs at \$3.90; 4.12; 100 lbs, chiefly at \$4 for choice.

WHEAT.—Sales of 600 bushels No. 2 Delaware red in grain depot at \$1.13; 1200 bushels No. 1 Pennsylvania red in grain depot at \$1.17, with No. 3 red in elevator quoted at the close at 99¢, and No. 2 red \$1.07; asked, with \$1.07 bid and \$1.08; asked early for November, but closing at \$1.07 bid and \$1.08 asked.

CORN.—Sales of 1 car low No. 3 mixed on track at 57¢; 2 cars No. 3 mixed track at 58¢; 1200 bushels steamer high mixed in grain depot dead storage at 58¢; 2 cars cob at 44¢ for 72 lbs; 1200 bushels sail yellow in grain depot at 62¢; 600 bushels sail mixed in grain depot at 60¢, offered in elevator at 60¢; for car lots, 60¢, asked early for November.

OATS.—Sales of 6000 bushels on a basis of 35¢ @ 36¢ for No. 2 mixed; 36¢ @ 37¢ for No. 3 white, and 1 car No. 1 white at 38¢, with 37¢ bid and 37¢ asked for No. 2 white November.

RYE. continued dull but steady at 60¢ for No. 2 Pennsylvania.

REFINED SUGARS were dull and weak at 8¢ for powdered; 8¢ for granulated; 8¢ for crystal A, and 7¢ for confectioners' A.

PROVISIONS.—We quote Mess Pork at \$12.25 @ 12.50 for old and \$14 @ 14.50 for new; shoulders in salt at 5¢ for old; new, 5¢; do. smoked, 5¢ @ 6¢; pickled shoulders at 6¢ @ 7¢; do. smoked butchers' Lard, 7¢ @ 7½¢; prime steam do., \$7.87 @ 8; city refined do., 8½¢ @ 8¾¢. City Tallow in hogheads at 7¢ @ 7½¢. Beef Hams, at \$20 @ 20.25; smoked Beef, 14½¢ @ 15½¢; sweet-pickled Hams, 12¢ @ 12½¢, as to average; smoked do., 14¢ @ 14½¢. Extra India Mess Beef in tierces, \$21.50 @ 22; city family do. in barrels, \$13 @ 13.50; do. packet, \$12 @ 12.50.

POULTRY.—We quote live Chickens at 10¢ @ 11¢; Turkeys at 11¢ @ 12¢; and Ducks at 10¢; dressed Turkeys, extra, 16¢ @ 17¢; choice, 14¢ @ 15¢; poor and medium, 12¢ @ 13¢; Chickens, extra, 13¢ @ 15¢; choice, 11¢ @ 13¢; poor and medium, 8¢ @ 10¢; Ducks, choice, 12¢ @ 14¢; do. poor and medium, 10¢ @ 11¢.

BUTTER.—We quote Pennsylvania and Western fresh creamery extras at 32¢; fancy brands held at 33¢; do. firsts, 29¢ @ 31¢; imitation creamery at 23¢ @ 25¢; Bradford fresh tubs, 27¢ @ 28¢; do. dairies entire, 24¢ @ 25¢; for extras; Western dairy choice, nominally, 23¢ @ 24¢; packing grades, 8¢ @ 10¢, as to quality; fair bakers' stock, 10¢ @ 13¢; rolls, extra Ohio, 23¢ @ 25¢; do. Pennsylvania extra, 21¢ @ 23¢; do. firsts 16¢ @ 18¢; prints, fancy, 35¢; good to choice, 30¢ @ 33¢; fair, 27¢ @ 30¢.

CHEESE.—Quotations were: New York full cream choice at 12½¢ @ 12¾¢; do. fair to good, 11¢ @ 11½¢; do. night skims, 9½¢ @ 10½¢; Ohio full fine, 11½¢ @ 11¾¢; fair to good, 10½¢ @ 11¢; Pennsylvania part skims, fancy, 6½¢ @ 7¢; do. fair to prime, 5¢ @ 6¢; do. skims, choice, 4¢ @ 4½¢; and poor to fair, 1¢ @ 3¢.

EGGS.—Sales of Pennsylvania extras at 32¢; Western extras at 30¢; icehouse brands at 27¢ @ 28¢, and lined at 22¢ @ 23¢.

PETROLEUM.—8½¢ @ 9¢ for refined in barrels, and 10¢ for do. in cases.

HAY AND STRAW.—We quote choice North Pennsylvania Timothy at \$16.50 @ 17; prime Western and York State do. at \$15 @ 15.50; medium do. at \$12 @ 14; Clover mixed at \$9 @ 11. Rye Straw was quiet at \$12.75 @ 13.

SEEDS.—Clover was scarce and wanted; 20 bags of poor sold at 9¢, with choice quoted at 10¢. Timothy continued dull at \$1.40 @ 1.45, per bushel. Flax was scarce and in demand at \$1.45, with no sellers below \$1.47.

FEED.—Sales of 3 cars good and choice winter Bran at \$16.75 @ 17 and 1 car fancy do. do. at \$17.25, all on track.

Live Stock Prices.

The receipts for the week were: Bees, 5000; sheep, 16,000; hogs, 7,500. Previous week—Bees, 3000; sheep, 14,000; hogs, 7,500.

BEEF CATTLE.—Quotations: Extra, 6½¢ @ 6¾¢; good, 5½¢ @ 6¢; medium, 5¢ @ 5½¢; common, 4¢ @ 4½¢.

FAT COWS were dull at 5¢ @ 4¢.

MILCH COWS were scarce and high at \$30 @ 75.

VEAL CALVES were active at 6¢ @ 9¢.

SHEEP AND LAMBS.—Quotations: Extra, 5¢ @ 5½¢; good, 4½¢ @ 4¾¢; medium, 3½¢ @ 4¢; common, 2¢ @ 3¢; lambs, 3¢ @ 6½¢.

HOGS.—Quotations: Extra, 7½¢; good, 7¢; medium, 7¢; common, 7¢ @ 7½¢.

CITY DRESSED BEEVES were active and closed at 7¢ @ 9½¢.

DRESSED SHEEP were active and closed at 7¢ @ 9½¢.

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